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# THE MISSIONARY HERALD

DECEMBER, 1886.

VOLUME LXXXII.

NUMBER 12.



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THE  
MISSIONARY HERALD.

VOL. LXXXII. — DECEMBER, 1886. — No. XII.

THE receipts of the first two months are nearly \$45,000 — about \$15,000 less than the amount received for the corresponding period last year. The recent considerable addition to our missionary force abroad, and the call for enlargement of work and for the opening of new stations, especially in Japan, will require greatly enlarged contributions during the new financial year upon which we have entered. The estimates from the missions amount to more than \$100,000 beyond the amount which the Committee have decided must be the maximum appropriations which can at present be safely made. The call, therefore, for an additional \$100,000 beyond the regular contributions from friends of the Board is more imperative this year than ever before.

THE American Board Almanac for 1887 is in course of preparation and will be ready, we trust, by the first of December. It will contain matter of much interest to all the constituency, not only of our own Board, but of other missionary societies. Its price will be ten cents per copy; \$1 per dozen, postage paid. Many persons have desired to place the Almanac in all the families of the churches to which they belong, and to meet this desire, the Almanac will be sold in packages of not less than fifty at the rate of \$6 per hundred, postage paid, or they will be delivered at the Rooms, in Boston, or forwarded by express, at the rate of \$5 per hundred. A large edition of this Almanac will be printed, in the expectation that it will be in demand. Orders may be addressed to Charles E. Swett, 1 Somerset Street, Boston.

MESSRS. Houghton, Mifflin & Company, of Boston, have issued a pamphlet of eighty-six pages, entitled "The Great Debate," giving a *verbatim* report of the discussion on the Report of the Home Department at the late Annual Meeting of the American Board. Use was made of two stenographic reports of the proceedings, and the record seems to be both full and accurate. It is sold by the publishers at twenty-five cents per copy.

Two of the addresses made at the Annual Meeting, not upon the controverted topic, but upon purely missionary themes, will be found in this number of the *Herald*. These addresses of Messrs. Goodwin and Kincaid were greatly enjoyed by those who heard them, and they will be read with interest and profit.

IN selecting Christmas presents, bear in mind that "Mission Stories of Many Lands" is one of the most attractive books for young people, and considering its size and its beauty, it is the cheapest book upon the market. It is a capital volume for Societies of Christian Endeavor.

DOES *The Mission Dayspring* find its way to your Sunday-school and to the homes near you where there are children? There are thousands of homes where it is welcomed each month, but there are other thousands to which, as it seems to us, it should go. Let pastors and Sunday-school superintendents have an eye to the children in the matter of their instruction upon missionary themes. Specimen copies of *The Mission Dayspring* will gladly be sent to any who desire it. We are persuaded that if it was once introduced, it would hold its place wherever there are children.

MISSIONARIES passing through London, or desiring to send to England for the purchase of goods, will find whatever assistance they may require at Messrs. Bywater, Perry & Company's, 79 Queen Victoria Street, London, E. C. We have reason to believe that all business entrusted to this house will be carefully and economically attended to.

THE special papers presented at the Annual Meeting have been issued in pamphlet form, and these papers, together with copies of the Annual Sermon, by Rev. Dr. Withrow, can be obtained at the Missionary Rooms, or by addressing Charles E. Swett, 1 Somerset Street, Boston.

WE regret to hear, as we go to press, of the death of Rev. Lorenzo Lyons, for over fifty years a missionary at Waimea, Sandwich Islands. An obituary notice, by Dr. Hyde, will appear in the next number of the *Missionary Herald*.

THE restriction upon the press at Constantinople had not, at last accounts, been removed. Though little can be done actively, efforts are still made to secure a removal of the order forbidding the issue of the *Zornitza*. It has come to light that the occasion for the suppression of the paper was a falsified translation of a paragraph giving an account of certain outrages by brigands in Macedonia. Meanwhile we hear from Bulgaria that the people are more eager than ever to receive the Christian newspaper. Macedonia is infested with brigands, and the rural population are suffering severely on this account.

NEWS has come of the arrival of the *Morning Star* at Jaluij, after a successful voyage through the Gilbert Islands. The letters bringing this information arrived too late for insertion in this issue.

TIDINGS from Turkey, especially the eastern portion where the Koordish robber-chiefs hold sway, are of a sad character. The people are ground between the upper and nether millstones. A missionary writes that one village had sent a deputation to the government, and begged the privilege of handing over their land-titles and cattle, in order to get rid of the tax-gatherers. They simply cannot pay the taxes that are levied, and they choose to give up all they have rather than to be harassed by the officials. Unless there is a radical change, the day of self-support of the churches in this region seems to be far distant.



WE have little news from Bulgaria as to the political situation beyond what has been sent by telegraph to the daily press. Letters received indicate that within the principality proper there has been little hindrance to the evangelical work. Mr. Clarke, of Samokov, writing on September 13, speaks of the return of Prince Alexander and his subsequent abdication and departure. "Yesterday we watched him departing from us with much honor, but amid much sorrow and weeping. From the palace to beyond the city limits the street through which he passed was densely crowded with citizens and soldiers, presenting the strange spectacle of the head of a nation forced to resign his crown, yet leaving his throne much loved and lamented." During his brief reign our missionaries found Prince Alexander a friend of their work, though he in no way recognized Protestants except as a part of the whole people, to whom he sought to do impartial justice. Mr. Baird, of Monastir, reports, September 22, that they had not heard a word from brethren in Samokov or Philippopolis for more than a month. Postal relations between Bulgaria and Macedonia were for a time wholly suspended.

SINCE the above paragraph was in type, letters have been received from Mr. Clarke reporting that while on his way, with his wife, from Samokov to Loftscha, they were set upon by brigands, and their money, their watches, and a large portion of the clothing they carried with them were taken from them. No personal violence was done them, and Mr. and Mrs. Clarke pursued their journey. The robbers have not been discovered, though the British Consul at Sofia has interested himself to obtain justice.

THE rainfall in Western India during the last season has been almost unprecedented. Within three weeks and a half five feet of water fell, and within twelve hours of one day there was a fall of thirteen inches. There seems to be little peril of drought or famine the present year within this region, which has so often suffered from the loss of all its crops because of the failure of the rains.

AN item prepared for our last number respecting the burning of the mission station at Stanley Pool, belonging to the English Baptists, was crowded out. We now learn that the loss by the fire amounts to a little over \$20,000. It is gratifying to be able to report that our Baptist brethren have made special contributions, and more than half of the amount needed to replace the lost buildings has been received in special offerings. Meanwhile the work on the Upper Congo is progressing satisfactorily. Mr. Grenfell reports that the section where there was a good deal of disturbance a short time since is entirely quiet, with no signs of hostility at any point. The natives were prompt to enter into friendly relations and they furnished the missionaries with an ample supply of food.

SIR MONIER WILLIAMS, Professor of Sanskrit in Oxford University, has recently expressed his belief that the common impression in regard to the numerical preponderance of Buddhists in the world is entirely incorrect, and that an estimate of one hundred millions at the present time would be liberal. He affirms also that the number of Confucianists is greatly overstated, and that Christianity now stands at the head of all the religions of the world in the number of its adherents.

THE Seventh Annual Meeting of the Inter-Seminary Missionary Alliance, held at Oberlin, October 28-31, was attended by delegates from twenty-seven Theological Seminaries of the United States, of seven different denominations, and was a meeting of much interest and power. The tide of feeling is said to have been deep and strong, and over eighty young men present expressed their purpose to enter upon foreign missionary service. Some of these young men were present at Mr. Moody's Institute at Mt. Hermon, last summer, and were among the number who there pledged themselves to service in foreign lands. There are many indications that the Lord is already answering the prayers of his people for more laborers. Will the churches now rise to their support?

THE brief paragraph in the *Herald* for October, asking for copies of Barnes's or Henry's Commentaries, for the use of native preachers in Central Turkey, has brought to these rooms no less than 251 volumes, which have already been forwarded to Turkey. Thanks are due to the many friends in the East and the West who have responded so quickly and generously to the call. There is use for more of these standard commentaries, and for other standard volumes, should they be contributed.

CENTRAL TURKEY COLLEGE reports that this year there are sixty-six students in the college proper — a larger number than ever before. It is now ten years since the college was opened, and the whole number who have graduated, including the medical department, is sixty-three. These graduates, as a body, have taken a high position, and are a credit to the institution from which they have come forth. A little more than one half of the students of last year were church members, thirteen of them having made confession of Christ during the year. We regret to say that President Trowbridge, of the college, on account of physical infirmities, is obliged to be absent from his post.

A MISSIONARY in the field, on the death of his aged father recently, thus writes: "I owe it to him largely that I am a minister and a missionary. It always made a deep impression on my mind when he used to tell me how, when I was a babe a few days old and very ill, he and mother pledged me to the Lord for his service, whenever and whatever it might be, if he would spare my life." Such early consecration not rarely bears notable fruit.

SINCE the hopeful letter from Mr. Clark, of Prague, to be found on page 509, was received, another communication has come to hand, giving an account of the steps taken by the committee selected to bring the appeal for the removal of restrictions upon religious liberty before the Austrian prime minister, and perhaps also before parliament. The evangelical community is not without hope that it may secure ultimately the needed change in the laws. At present it is necessary, in order to maintain worship in the various halls that have been opened in Prague and vicinity, that they be made a part of the dwelling of some member of the community, who can issue invitations to persons to worship in his house. Mr. Clark reports that the work in Stupitz goes forward prosperously. The Training School in Weinberg is to be opened at once.

A TELEGRAM from Zanzibar states that all the missionaries have left Uganda, with the exception of one, Mr. Mackay, who has been committed to prison by King Mwanga. This is sad news, but we trust that the seed of the gospel has already been planted so deeply in Uganda that it cannot be outrooted.

THE difference between the methods of prosecuting missions at the beginning of the modern movement and at the present time is seen in the list of persons who set sail from England in the *Duff* in 1796 to carry the gospel to the South Sea Islands. According to Rev. Mr. Macfarlane, of New Guinea, this missionary company was constituted as follows: Five carpenters, two shoemakers, one shop-keeper, one tin-worker, one surgeon, one brazier, one cooper, one butcher, one cotton-manufacturer, one weaver, one hatter, two bricklayers, one linen-draper, one cabinet-maker, and with them all only four ordained missionaries. It seems that the *Duff* was ordered to put in at Janeiro to get four pipes of the best wine for the use of the missionaries, to be paid for by a draft upon the treasury of the society. The present generation will read with astonishment of this provision of wine, and their amazement will indicate the progress there has been within one hundred years in the temperance sentiment in all parts of the globe. And there has been progress too in the discovery of better methods for prosecuting missions. In these modern days, after the experience of fourscore years, no missionary society thinks it necessary to secure the civilization of the heathen prior to attempting their conversion. The way for the preacher need not be opened by the artisan. The gospel is to be presented first. The best way to civilize men has been found to be to Christianize them.

ONE of the repeated charges given to those going for the first time as missionaries is to take care of their health and to avoid overwork. It must not be thought strange, however, that on coming into the presence of heathenism and witnessing the need of vigorous effort, the young missionary should, with zeal for men and for God, and in the ardor of a new work, forget the limits which nature imposes upon him and overstrain his energies. Self is forgotten in the supposed interests of the work, yet it should ever be borne in mind that the real interests of the work demand that the missionary should care for the health of his body. A friend at the West whose attention had been called to the early breaking down of certain missionaries, writes to the Rooms some sentences which our missionaries may well ponder:—

“Our Saviour was not worked to death until his work was finished; and until his time came to be lifted up, he ate and slept and rested, so that he could do his work. There was no call for the early disciples to kill themselves by overwork; and there is no need for such a course to-day. Seven years of preparation for the work of a missionary and only from three to five years spent in the work is poor economy. A missionary should be worth more any one year after the first five years, than the whole of the first years, because of the experience gained. and for one to go at such speed for the first three years as to ruin his health is far from wise. God does sometimes accept the offering of a life at once, and for his own purpose. We are only speaking of those who will not ‘rest a while’ when it would only be a wise husbanding of the capital which God has given them to work with.”

## NATIONAL BENEFICENCE THE SAFEGUARD OF NATIONAL LIFE.

BY REV. WILLIAM KINCAID, DISTRICT SECRETARY, NEW YORK.

[An address delivered at the Annual Meeting of the American Board, at Des Moines, October 6, 1886.]

AMONG the arguments that the early friends of missions in this land had constantly to meet was the complaint that the sending out of so much money to the heathen would impoverish the country. So widespread and persistent was this objection that in 1826 two prominent ministers, of whom Dr. Lyman Beecher was one, were appointed by this Board to prepare elaborate papers in answer to it. At that time, according to Dr. Beecher, the whole amount of money expended by the people of this country, all denominations of Christians united, upon the unevangelized at home and abroad, did not exceed \$100,000. Last year this Board alone expended in the foreign work over \$650,000. Our Presbyterian brethren, who, at the time Dr. Beecher wrote, coöperated with this Board, expended, on their own account, over \$745,000. Our Methodist brethren made the country ring with their inspiring alliteration, "a million for missions!" The Baptists and other denominations gave in proportion. Have these great and constantly increasing donations impoverished the country? Just the opposite. The augmentation of wealth since that time has been so wonderful that the vast sums now annually given to missionary purposes are a mere bagatelle in comparison and the cry of danger from impoverishment is no longer heard. Dr. Beecher, in describing the resources of the country at that time, exclaimed: "The expenses of the last war (the war of 1812) are estimated at more than a hundred millions of dollars, and yet the country has not even halted in the rapid race of prosperity."

Twenty-one years ago the war of the Rebellion left us with a debt of \$2,756,000,000. On the first of last month the statement of the United States treasurer showed that the debt is now reduced to \$1,378,000,000. That is, more than one half of that immense debt has been liquidated in twenty-one years. In 1865 the debt represented a burden of \$78 for every person in the country. Now each individual's share is \$24, and, with the exception of Germany, no one of the great countries of the world has so small a national debt as the United States. The piling up of wealth in this land, in recent years, by means of the division and subdivision of labor, improvements in machinery, and the development of natural resources, has been unprecedented in the history of the world. The complaint of Henry George in behalf of the striker and the socialist is, not that they suffer for bread, but that they do not have their full share of the increase. By the help of labor-saving inventions, one man, it is calculated, can provide food for a thousand, and the labor of one woman at the loom will supply clothing for almost an equal number. The cry is not what shall we eat, or what shall we drink, or wherewithal shall we be clothed, but where shall we put our unemployed capital to obtain the highest rate of increase, and how shall we outstrip our neighbors in extravagance and display. Under these circumstances what is really most needed in this country to-day is, not protection against poverty, but a safe outlet for our wealth. Our land is like an inexperienced youth that has suddenly become sole possessor of an immense fortune: the

probability is that it will prove his ruin. Nations perish not from poverty but from luxury. The corruption and effeminacy that spring from abundance — these are what we should fear. Economy, endurance, self-sacrifice — these are the Spartan virtues that maintain the health and vitality of a nation. For lack of such virtues the great heathen nations of antiquity, Chaldæa, Persia, Egypt, Greece, and Rome, perished, dying not from a depletion but a plethora of wealth.

Now the gospel teaches how a nation may be rich with safety. The nation that hath dispersed and given to the poor, that is the nation that abideth forever. Are we to attain a climax of prosperity and then decline as the other great nations before us, or shall we adopt the Saviour's recipe for national eternal life? Beneficence, beneficence, that is the elixir of immortality for nations. Rivers of wealth are pouring into this land as into some great ocean. Our safety lies in the shining upon us of the Sun of Righteousness until our redundance rises in the form of mist, scatters in clouds of mercy over the arid wastes of the world, and descends in copious showers of gospel truth to make the parched lips of the pagan to rejoice and the wilderness of heathenism to blossom as the rose. The contrast in the respects named, between our happy condition in this favored land, and the condition of those to whom we are asked to send the gospel, is striking and painful. The teeming masses of crowded and priest-ridden Europe; the wretched millions of tax-cursed Turkey, never more ground to the dust by the exactions of a greedy and unscrupulous despotism than now; the suffering multitudes of famine-swept India and China; the burdened and hunted inhabitants of benighted Africa; — oh, what a country in comparison with all these have we! Our lines have fallen to us in pleasant places. We have a goodly heritage. And can we enjoy what we possess while withholding from the millions that are starving the bread of life, perishing for the lack of that godliness which has the promise of the life that now is and of that which is to come? Are not these suffering multitudes the offspring of the Father, as are we? Does he not love them as he loves us, and has he not given to us simply that we may give to them? If ever there was a country to which the word "stewardship" applies, that country is America. So rich, so free, so intellectually and spiritually strong, for what did God intend us if not as stewards of his bounty to the perishing millions of earth? Oh, that our rich men could feel that their acres, their bonds, their ships, their stores, belong to God for the use of his poor! Oh, that the thousands among us who do not call themselves rich, but who, in comparison with their brethren in other lands, are rich as Vanderbilt or Gould, could realize that their hundreds and thousands belong to God for the use of his poor! Ye are not your own, ye are bought with a price, even the precious blood of Christ.

A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. "Ah," said the banker, "you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting." Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn. It marks

it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of blood? In presence of such considerations, the report of receipts for the year which the Board has been enabled to make seems meagre. What are \$384,000 in donations from the churches in presence of such a privilege and such a need? A half-million would be small enough, small enough! "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." What nation is so fitted to perform this work of preaching as America? She has the resources, material, intellectual, and spiritual, for carrying the gospel to the ends of the earth. The present and eternal salvation of the heathen God has made to depend upon this trust.

It is the plan of God that through the foolishness of our preaching the heathen should be saved — a plan as wise, as loving, as far-reaching, and as fixed and unalterable as any of his plans. He might have sent an angel to proclaim the gospel; he might have revealed it to each individual heathen as he did to Paul; he might have adopted any one of the countless expedients that infinite knowledge could suggest; but it pleased God to lay the duty upon us. God has done his part, angels have done their part. The salvation is prepared. The duty of carrying the news of it to perishing millions God has devolved upon us, and now he is waiting, waiting just as Jesus waited for the sick and the halt and the blind to be brought to him by their friends; and just as they could not have been healed unless brought, so have we any right to intimate, or even hope, that these dying millions will be healed, here or in eternity, unless we do our part here and now and carry to them the water of life. Brethren, let us devote our energies anew to this glorious work. Let us seek to arouse the attention of a slumbering church, breaking in upon the lethargy that wealth and security so unconsciously bring. Let us circulate intelligence and quicken conscience and stimulate hope and communicate holy enthusiasm, and lay our plans broad and deep for bringing this whole world, even within the present generation, to a knowledge of the truth as it is in Jesus.

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#### ADDRESS OF REV. E. P. GOODWIN, D.D., OF CHICAGO,

*At the Farewell Service of the Annual Meeting, held at Des Moines, Friday, October 8, 1886.*

[After addresses from six returned missionaries, Dr. Goodwin was called upon, as representing the home churches, and spoke as follows.]

MR. PRESIDENT, — I never hear these missionary brethren without a great throb in the heart and great moistening in the eye. Some of us sometimes, I am sure, feel that if we had our lives to live over again, there would be no such call of privilege to which we should so gladly respond — at the same time that it would be no less the call of duty — as the call to stand on foreign shores and with these brethren beloved help in the great work that oppresses them by day and by night.

We have had some mention made of "constant factors" in the carrying on of this work, from the side of the gospel, the church, and the Spirit; but I wonder if we do not sometimes overlook some of the other "constant factors" which these missionary brethren certainly are always having face to face. As I open my Bible, the great question of carrying the gospel to the heathen is no question to be considered lightly nor discharged with a simple gush of emotion, or by never so much enthusiasm at gatherings that shall voice our thought and feeling in missionary hymns; but it is a tremendous *conflict*. One of the factors that it seems to me it behooves us never to forget, is that unchanging, desperate factor of human sin. These are days in which men sometimes talk flippantly of this work of transforming men! In their view it is much as when our grandmothers took the unbleached cloth and spread it out under the sky; the kindly dews and sunshine falling upon it night by night and day by day mysteriously, little by little, transformed it until, by-and-by, it was as white as the driven snow. So these philosophers think that under the influences of our modern civilization, under the influence, especially, of the preaching of the Word of God and the singing of gospel hymns as the testimonies in this and in other lands to the power and the grace of God, together with that subtle law believed in by many, and believed in by them as perhaps more potent than any other factor in the work, namely, the upward trend of humanity, it seems as if, by-and-by, the whole world should be peopled as with children of the kingdom, and human sin should disappear in the saintship of the city of God. Does your Bible read that way?

Look at the pictures of the human heart. The man born blind; by how much, from year to year, does he develop toward perceiving visions of this world of beauty? The man who is leprous in his body; by how much, year by year, is there improvement in the physical organism that shall by-and-by make him to be without touch of harm or infirmity of physical ability? The man out of whom the life has fled, locked behind the stone door of the sepulchre, type all through the Scriptures of men dead in trespasses and sins; by how much, as the days go by, is he developed toward the quickening of a life that shall roll the stone away and set him once more in the gladnesses of the household? The other day our papers gave us pictures of the old Pharaohs. Their mummies, buried never so many centuries ago, have come to light and men have photographed them—the very Pharaohs, so they say, of that olden story. By how much now has the long sleep of these dead kings of that grand old civilization put within the mummy-case the throbbings of a life that shall take the sceptre and mount the throne again? Nay, how many, many centuries will it require for the sunlight, streaming into the faces of the dead Pharaohs as it streams in yonder window upon us to-day, to bring back the souls of these great heroes of history and put them in the line of learning the alphabet of the gospel? By just so much as deadness grows more dead, by just so much as leprosy grows more foul, by just so much as mummies grow more hideous with time, does human sin, as the centuries come and go, fasten itself upon the faces and in the hearts and the souls of the race and make the problem of their redemption darker and harder than it was in the beginning of the years. For these be the words of the Master, be they not? that the men of Sodom and Gomorrah, and of

Tyre and Sidon, shall rise against the men of this generation and condemn them, for if these tidings had been' preached to them, they would have repented long ago in sackcloth and ashes. Black never turns to white; a lie never grows to honesty; the spirit of murder never grows to brotherly love; and the spirit of lying and the spirit of untruth, in all its outward developments, and the spirit of enmity and murder is to-day just what it was when the Master said of men cultured and refined, the wisest of their nation: "Ye are of your father the devil, and the lusts of your father will ye do." And the great apostle to the Romans, upon whose testimony this Board stands and must stand, bore evermore his witness that we who are now the children of God, in the former days were as those who are now the children of darkness, and we and they alike led under the power of the Prince of Darkness, were the children of wrath and the children of the devil.

And this is the second factor that it behooves us not to forget: the same old tireless, almost inconceivably wise and potent adversary orders the conflict. I take it that if those four years at war which some of us remember to have seen had been twenty-five or thirty years, instead of four, and the "boys in blue" had been called scores and scores of times until all the land had emptied all its cradles on the battlefield, it would have been a question, would it not? serious enough to have brought the nation to its knees and kept it there, what the outcome of the war of the rebellion should be. But I look on human history and I see one foe, one great potentate, at the head of a rebellion such as neither this land nor any other has ever seen. From the beginning, with one intent, he orders his minions in infinite sagacity and power. From the first he is bent on thwarting the purposes of God, and arrays his host not only against the human race but against the high behests of heaven. And through all the centuries, with steady tread, and amid deepening gloom and darkness that could be felt, he takes nation after nation under his control, and stands now, at the last, after the civilizations of Europe, Greece, Rome, Egypt, Phœnicia, and of the farther East have spent themselves in efforts to overturn his power, and having witnessed the down-going of the civilizations of those early years by the score, — the Pharaohs and the princes of the Orient all in their tombs, the story of the classic lands a thing of song and memory, — he stands now confronting us, as these brethren from foreign soil will testify, with a thousand millions still in the tyranny of bondage that, from the beginning of the world, has never yet been broken. Is it any slight undertaking, then, to send our missionaries to these foreign shores? I tell you, brethren, it rolls upon every one of our hearts a burden that we ought to feel with the keenest sensibility. Our closets are untrue to the gospel and untrue to these missionaries unless, when we offer prayer for the child that may be sleeping in the crib, as we ask the grace of God on its expanding life, we plead for the grace of God to help these men stand there on the battle-line in the night and darkness and woe and horrors of China and of India and of the islands of the sea, and beseech that Mighty Grace to endue them for the victories that we hope are to follow.

And that brings me to a third "constant factor" always to be borne in mind, — too little thought of, I am sure, in my own heart and in my own closet, — namely, personal loyalty to Jesus Christ; a loyalty that shall cease its debates



and speculations, that shall only ask: "Dear Lord, what are thy commands?" and with reverent and joyful heart stand ready to surrender property, if it be needed, children, if they be needed, our persons themselves, if, by any means, they can help, and say: "Here am I; teach me, lead me, use me, unto this end." One striking fact lies before me as I read the Scripture. When the commandment came to Noah, it was no debate to which he was called as to the wisdom of framing the ark. When the word came to Moses to go before the children of Israel, it was no matter of speculation or debate as to the thing to be done. You remember those memorable chapters where we read again and again: "As the Lord commanded Moses," so did he, asking no questions, raising no debate, following implicitly the guidance of that pillar of cloud and of fire. So it seems to me the New Testament reads. The simple utterance of our Master was, "Go," and what is that but the reflection of his whole life? His greatest word of emphasis about himself was that he had come to do the will of him that sent him, and he calls it, over and over, "his work." And he, the only one in all the centuries without temptation to indolence, without temptation to forgetfulness or unbelief, without question as to the issues of the hour, — he must needs reinforce himself apparently by saying, "I *must* work the works of him that sent me while it is day, for the night cometh in which no man can work."

It seems to me that we too often forget, in our day, that there is no option in the matter. It is no question of preference or of human wisdom or opinion; it is no question upon which all the wisdom of all the continents has anything to offer that affects the duty that is in hand. It is that grand old word obedience, spoken from the flashing glories of the mountain in the wilderness, repeated in every chapter of that old dispensation, written upon the stone, and kept in the ark, that it might not be forgotten that the law of God is one and imperishable forever and forever. It is this we need to have graven on our hearts. It is that law, too, revealed in the grace of our Lord Jesus Christ, only taking a larger emphasis from the gospel of his love, by just so much as love itself is the larger and diviner law, laying its touch upon every man and woman and child in the fellowship of Christ and saying, "This is the high calling of God: Go and preach the gospel to every creature." Under that summons, it seems to me our hearts to-day ought simply to be bringing fresh consecration of loyalty — glad, grateful for the privilege of touching hands with the Master whose touch of blessing was upon every soul — that we may go in the line of his calling and help these brethren in their mighty work.

I am sure, dear brethren, that if these missionary brethren and sisters could ask of us any one thing more than another, they would ask of us that we might be more in the places of prayer, that we might be so melted together in the sweet fellowship of Christ Jesus that this year our petitions, as our brother from Japan has said, should be for the power of the Holy Spirit to come upon them in this great gospel effort. Do I not speak the truth, to which all our hearts assent, when I say, if, in this coming year, every church in this denomination should be so possessed of these great convictions about the gospel of Christ Jesus, that we should be moved to pray, and the power of that Pentecostal time should come upon us — if, in the four thousand churches of our body there should

be quickenings from on high, and four thousand churches should lift their glad thanksgivings that the power of God had come upon them to the salvation of the perishing, then every heart on heathen soil would not only be thankful, but every missionary heart would feel that the touch had been upon the electric line that would not only bring down the blessings of heaven here at home but would make the abundance of the power of God fall upon the heathen among whom they testify? Revivals in our churches, — let me bring it closer, — revivals, beloved fathers and brethren, in *our hearts* — would they not be the truest answer to the appeals of these brethren? Would they not furnish the men and the money that are needed? Of one thing I have been for some time persuaded : that, in the present spiritual condition of the churches, it will be quite idle to look for any higher movement in the matters of benevolence ; that we have reached, possibly, — I say it thoughtfully, but with a measure of profound conviction, — the high-water mark of giving, until the church of Christ shall reach higher levels in its spiritual experience. When the touch of heaven in its sun and moon is on the ocean and there come the pulsings of the mighty tides, what happens? Every inlet and river, not of America or Europe only, but of all lands, earlier or later, catches the pulse of the mighty seas, and the tide rises from the rising of the sun to his going down. If the tide shall rise in the pulpits, in the closets, in the families, and in the churches of our land, there is not the slightest question, it seems to me, that it will be the same beneficent and mighty moving of the Spirit of God that will transmit its pulses to Japan and China and India and the far-off islands of the sea. And I, for one, feel like bringing this home to myself as a question of my personal responsibility. The great movements of the Church, the great revivals of our history, the individual revivals in local churches, have, as I read the history of the Church, almost always been born in individual closets. I know of no revival that began in a church council ; I know of no revival that began in a great anniversary gathering ; but I know of a good many that began with humble, godly women, as Mr. Finney's "Lectures on Revivals" illustrate so fully. I know of John Knox's closet and its connection ; I know of Martin Luther's closet and its connection ; I know the connection of other such closets ; and I feel like saying simply this, Let us each in our closet say : " By so much as in me lies, I shall seek in the coming year to be in the fellowship of the Lord Jesus and see the world as he saw it, feel toward it as he felt toward it ; and to help, by so much as the Spirit of God shall give me grace, to be in the fellowship of the work that shall bring the coming of the kingdom."

Dearly beloved, we may do but very little, possibly, any one of us, but I am sure that if we will all take them to our closets, we can solve the questions of the future in such a way that this year's history, written, as we seek to write it, in our tears and by our prayers, shall make it the most blessed and the most potential year in the history of American Missions. God help us that it may be so !

THE WORK OF THE AMERICAN BOARD FOR THE LAST  
THREE YEARS.

BY REV. N. G. CLARK, D.D., SENIOR SECRETARY.

*[Presented at the Session of the National Congregational Council, held at Chicago, October 14, 1886.]*

IN accordance with what is understood to be the wish of the Council, the following report is presented of the work of the American Board for the past three years:—

There has been no enlargement in its field of operations, which already includes twenty-two missions in different parts of the globe. With the exception of Ceylon and Japan, the missions of the Board occupy countries, or sections of countries, not otherwise provided with evangelical agencies. The population thus dependent for the bread of life on the constituency of the Board, now limited almost wholly to Congregational churches, aggregates over one hundred millions of souls. It includes some of the leading races of mankind, as the Spanish in Mexico and Spain; Greek, Turkish, Armenian, and Arab in the Turkish Empire; the Marathi and Tamil in India; Chinese and Japanese in Eastern Asia; Bulgarian and Bohemian or Slavic stock, besides three or four tribes in Southern and Central Africa, and as many more in the South Pacific. The gospel of Christ is preached in more than twenty different languages, and men and women redeemed from their bondage to sin and death are illustrating the gospel as the power of God unto salvation to every one that believeth, of whatever race or clime.

A field so vast presents the utmost variety of details of race and character, civilized and uncivilized; of language, simple or difficult; of work in its first stages or far advanced toward the ripened harvest; of educational enterprises, from the simplest rudiments of learning to the most thorough discipline and the discussion of the gravest problems of Christian thought. Hence the correspondent variety of work and opportunity in winning individual souls from every conceivable form of error and in laying the foundations of a new and Christian civilization. We have enough on our hands without attempting any new enterprises—more than enough to cultivate the fields already entered.

The missionary force from this country remains substantially unchanged during the past three years: 159 ordained missionaries, most of them married, 7 medical men, 7 business agents. The number of unmarried women has increased from 102 to 105. Of the ordained missionaries, 120 are devoted to direct evangelistic work; 28 have been employed as teachers in higher institutions of learning, and eleven in literary work. Deducting the men at home on furlough, for needed rest and restoration of health, young men engaged for the most part in the study of the language, the effective force in the field has not averaged over 120 in all three departments of labor.

The average number of unmarried women in active service, making similar deductions as in the case of the men, would not exceed 95. Of the women 87 are engaged in teaching, 4 as physicians, and 14 in direct evangelistic work.

On this scanty force of men and women from this country is devolved the care and responsibility for the evangelization of a population double that of these United States. A good beginning has been made. By means of a native agency educated in our mission schools, brought under the personal influence of missionary teachers, and inspired with something of their loyalty to Christ, the work is steadily advancing. The number of towns and cities occupied has increased in the three years past from 762 to 904; native churches from 275 to 311; to which have been added on confession of faith, 8,854 members. The number of native pastors has increased from 144 to 151; of licensed preachers, from 368 to 412. A few of the latter are engaged as acting pastors of churches, but the larger part are employed under the supervision of the missionaries in opening work in new places. The missionaries in most of the older missions have

much the same work to do as your home missionary state superintendents. The utmost pains are taken to aid native Christians and churches to just views of self-support and personal responsibility for the work of Christ in their immediate neighborhoods. Some of these native churches may well challenge the admiration of Christians at home. The Bohemian church in Prague so details some of its members every week as to hold not less than twenty meetings at different points in the city and suburbs. It is not strange, therefore, that for years now new members are added at every communion season. So the Madura church, besides employing at its own charges one or two evangelists to labor in the neighborhood on Sabbath afternoons, sends out its members for special services at many different places in the city, with little choirs of boys and girls to aid the singing. So too in Japan. The church at Okayama, for example, divides its members into seven classes, each having one man and one woman for leaders in church-work in the immediate neighborhood. Indeed, in Japan from the start every church has felt itself called on to work for Christ, — to shine as a light in a dark place. We are not sure but some hints may be gained from the example of these churches as to the solution of some of the problems of home evangelization, especially in our cities. The best work is the personal labor of our church members themselves, rather than that of hired agents.

A word as to the evangelistic work of missionaries. First of all it is to preach till churches can be organized and pastors set over them. Then touring comes in to start the work in new places, directly or indirectly, by help of native preachers, and later, as the work becomes more advanced, to confirm the faith of believers, to counsel and cheer and help; never to lord it over them, but to help — preaching always as there is opportunity. On such tours much aid is rendered by the wives of missionaries, and not less by some of the unmarried women, who, after teaching a few years, have become acquainted through their pupils with their parents and other friends. This we call the field-work of our women, and the success of some of them — more especially in Turkey, in India, and Japan, where they have really been doing the work of men — has been very remarkable. For details see *Life and Light*, the publication of the Woman's Boards.

Thus the leaven of the gospel finds its way from heart to heart, quietly changing the thought and sentiment of thousands, preparatory to a larger ingathering of the harvest.

#### EDUCATION.

As vital to the success of this evangelistic work are the various educational enterprises of the Board — the common school, where it is needed, that believers may learn to read the Scriptures; the high school and the normal school and the seminary for the training of native preachers and teachers. What is done in this line of effort is indicated by 97 high schools, attended by 4,310 pupils, and 856 common schools, with 32,698 pupils. The number above given includes all the high schools and pupils in them under the immediate supervision of missionaries as well as those under the care of native teachers and as established by native communities. The whole number under instruction has increased in three years from 35,625 to 37,762.

One of the most effective agencies in promoting evangelical work is the boarding school, under the care of Christian teachers devoted to this one thing, — the conversion and Christian culture of their pupils. This alone justifies expenditure of mission funds for higher education. Returns from 27 different institutions give 611 professed Christians out of an aggregate of 1,574, of whom 156 were converted the past year. Among other statistics we find 30 additions to the church from the Oodooville Boarding School in Ceylon, 19 from the Girls' School in Marsovan, Western Turkey, and 27 from the Kioto Training School in Japan. As a means of promoting the social and moral elevation of the people among whom we labor, pupils not intending to engage in evangel-

istic work, but desirous of the educational advantages afforded by our institutions, are received on payment of expenses for board and tuition. All such pupils are expected, however, to attend the religious exercises of the school and thus to become acquainted with the great facts and truths of the gospel, and not infrequently some are thus led to a genuine Christian life. Not a year passes without religious interest in some of these boarding schools, often in connection with the Week of Prayer.

In close connection with our educational work is the beginning and growth of a Christian literature in the native languages of the several missions. Among the ruder tribes, as just now in Micronesia and in Africa, languages are being reduced to writing, grammars and vocabularies are being prepared, while portions of the Scriptures are always among the first publications to be issued. The spelling-book and a reader containing Bible incidents, or one of the Gospels, constitute the beginning of a literature and are the first steps toward the regeneration of languages spoken by millions of our fellow-men. Other books must be published to meet the growing demand and as a means of Christian nurture. Translations of English books other than the Bible are now seldom made because not adapted to the conceptions and forms of thinking of other races. At best they can only serve as material to be recast. The extent of literary work, including ten weekly newspapers and three monthlies, is seen by the annual average publication during the last three years of not less than twenty millions of pages. These publications range from A-B-C cards up to works of science, elaborate treatises on church history, and evidences of Christianity.

#### SABBATH-SCHOOLS.

The Sabbath-school holds a large place in our evangelistic work. It is of the utmost consequence to disabuse the minds of children and youth at the earliest possible moment of the thousand false conceptions of life and of duty into which they grow up, and to sow the seeds of divine truth. Far more than in this country adults are found in the Sabbath-school studying the Scriptures. The writer has never seen a more interesting spectacle than one of the Sabbath-schools in Aintab — eight hundred to one thousand persons, of all ages, sitting in little groups on the floor in their large stone church, busy at their lessons. Probably not less than forty thousand persons in connection with our missions are thus engaged every Sabbath. In some of the missions the International Series of Lessons has been translated and is in use. Our Sabbath-schools do not yet suffer from too many helps or from the evils of a trashy literature.

Here we ought not to overlook the religious instruction in all schools of every grade. Usually a half-hour is given to Bible study, Christian song, and prayer. Every mission-school is thus a kind of Sabbath-school all the week. Hence, too, the mission common school opened in some new village often prepares the way for the preacher and the church. The opportunity of starting such schools in some of the older missions, as in India and Turkey, is only limited by the number of Christian teachers to be had and the means to support them, wholly or in part, till they can become self-supporting. As the expense of starting such a school, teachers' wages included, does not on the average exceed \$50 a year, it is quite unnecessary to urge the importance of Christian training schools as a means of preparing the requisite teachers, or of larger expenditure in starting such schools in new places where they would be eagerly welcomed. It is one of the hardest trials of the missionary to be obliged to refuse requests of this kind and to see long-sought opportunities pass unimproved. The expenditure for this branch of the service has been included under that of evangelistic and educational work.

#### CHURCH-BUILDING AND PARSONAGES.

Missionaries must of course be supplied with houses to live in, though plain and inexpensive, suited to their habits of life. Renting of houses is preferred when possi-

ble, but parsonages for native pastors are not supplied, and grants-in-aid are seldom made for this purpose. The church must provide for its own pastor, or he must rent as best he can. On entering a new field, it is necessary sometimes to provide a place for religious services. When the houses of the natives cannot be used (the "church in his house," as recorded in the New Testament, is suggestive in this regard), the native converts are encouraged to provide for themselves houses of worship. In some missions, as in Micronesia, and notably in Japan, no aid is asked of the Board for church-building. In India, China, Turkey, and in Papal lands grants-in-aid are sometimes given, but on the principle of giving not more than one half of the expense incurred, and that only to pay last bills. Exceptions must be made of course in special cases. Expenditures for this object range all the way from \$15, for a humble prayer-house in a Hindu village, up to \$1,000 or more in cities. The average yearly expense for church-building the last three years is not far from \$9,000.

#### WOMAN'S WORK.

It is but just to say that for the last twenty years, and more particularly for the last three years, the increase in contributions to the treasury of the Board and the advance of the work abroad has been largely due to the Woman's Boards. Their contributions have averaged \$145,000 a year. While the number of ordained missionaries is but little larger than it was thirty years ago, the number of unmarried women has increased fourfold, with corresponding increase in the number of girls in mission-schools. The "Bible-woman" is comparatively a new name on our records, but forty or more are now working under the direction of our female missionaries, married and unmarried, and two schools for their special training have been established, one in Bulgaria and one in Japan. The larger part of the unmarried women are connected with boarding schools; but the number of those in field-work is constantly increasing, and the work accomplished is seen in the larger relative additions of women to the churches. So successful has been this form of service that at the present moment thirty-six more women are called for to supply urgent needs. With all due admiration of the work done by Christian women in the foreign field, and with all due respect for women's rights, it is still true that there is work abroad of prime necessity to the very existence and success of our missions which only men can do; and no church or pastor at home should relax efforts to secure increased means in men and money in view of what the Woman's Boards are doing.

#### POINTS OF SPECIAL INTEREST.

Points of special interest in this review are the advance in additions to the mission churches, from 1,737 reported three years ago to 3,496 in 1886; the enlargement of the work in the different missions, indicating healthful growth; the increase of educational institutions; the success attending woman's work; and the increasing efforts of our native churches to support their own institutions, till the amounts contributed for various Christian objects the last year aggregate not far from \$80,000.

And now in view of the leadings of Providence opening the world to Christian effort, securing ready means of access to every land, in view of the prestige enjoyed by Christian nations and by Christianity as the one religion for mankind, in view of the signal success attending efforts put forth attesting the special blessing of the Head of the Church, and in view of the vast and increasing resources placed at the disposal of the Christian church in this land, has not the time come for a great advance along the entire line? And who should more fitly lead in this advance than the constituency of the American Board, so largely represented in this Council?

While we should rejoice in such an uprising as should at once put a thousand men into the mission field, amply furnished for the grand enterprise of the world's evangelization, we made at Des Moines the very modest request of thirty ordained missionaries

a year for the next twenty years, of an increase of \$75,000 annually in contributions, with the intent of reaching in twenty years what we estimate as the lowest force practicable in accordance with approved foreign missionary methods for carrying on the work in the providence of God entrusted to the American Board, namely: 450 ordained missionaries, 75 physicians and business agents, 300 to 350 unmarried women, with a native contingent reckoned, not as now by hundreds, but by thousands and tens of thousands; and all at an outlay of \$2,000,000 a year. To this was added a special sum of \$100,000 a year for higher Christian education, to do for China and Africa and other fields what Williams, Amherst, and Yale, Beloit, Carleton, and Drury, and other kindred institutions, are doing for the Christian civilization of the United States. Is not this a modest and reasonable request?

Now look at the facts. With no desire to reduce our work at home by a man or a dollar, only to develop, if possible, an intenser church-life, to save our churches from the dry rot of worldly prosperity, look at the facts. Congregationalists have about one twenty-fifth of the churches in this country, and the same proportion of church members. A corresponding share of the population of the country would give them two millions of souls to care for. In view of the enterprise of the Congregationalist body, and to stimulate its ambition, suppose we double the number; make it four millions scattered through this population. There are in round numbers four thousand Congregational churches, and 400,000 church members, and according to the last report of the American Home Missionary Society, 1,469 men engaged as home missionaries. This number must be further increased by men connected with the American Missionary Association and the Sabbath-school societies. In the foreign field of the 100,000,000 of souls there are but 159 ordained men, a part of them devoted to education and Christian literature, with 310 churches in care of native pastors and native preachers, having a membership of 26,129.

The two fields — the home and the foreign — four millions in the home, one hundred millions in the foreign, are in the providence of God almost wholly dependent on the Congregational churches of this country. In view of these facts, are we not modest in our request for thirty men a year for the foreign work?

Now as to means. Mr. Strong, in that admirable volume "Our Country," has shown that the average increase of wealth in the hands of church members is seventy-one times greater than their offerings to home and foreign missions. Mr. Strong's chapter on the "Perils of Wealth" is wholesome reading for Christians in this country. Can anything save us as a Christian nation, or our churches as its vital forces, from the perils of our secular prosperity as can an earnest and self-denying stewardship in behalf of the kingdom of God upon the earth? To us as to no other people is this grace given that we should realize the fulness of the blessedness of the gospel of Christ in our own land and throughout the world.

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## Letters from the Missions.

### Madura Mission.

#### REVIVAL IN THE GIRLS' SCHOOL.

MISS SWIFT, under date of September 20, sends joyful tidings of a work of grace in her school: —

"For more than a month past I have been rejoicing over my boarding school and the clear and precious answers to my

prayers and longings for the girls. I had been here only a few months when I asked the girls one day if they were Christians and requested those who were to rise. Every single girl, large and small, responded to this, and they were perfectly amazed to know that I could think they were not. What! were not their parents Christians? Had they not attended church

and studied the Bible all their lives? Of course they were Christians, for they certainly were not heathens! But I could not be satisfied with this.

“Now I have the great joy and satisfaction of knowing that the Holy Spirit is in our midst, convicting of sin. We have had no special meetings and have made no efforts to work upon the feelings of any girls; but two weeks ago, two nights in succession, many of the girls were upon their knees, weeping, confessing their sins, and crying out for mercy and pardon. I had for several weeks been rejoicing over the quiet, steady work and the earnest, solemn atmosphere of the school, but such a time as this was almost unexpected. Many individuals among the girls had during those weeks shown clearly by their changed conduct their joy and faith that they had received a great blessing.

“I was in my room on Monday evening at the hour when the schoolgirls have their evening prayers, when I heard an unmistakable sound of weeping. I went over and found nearly half the girls who were present upon their knees and so oblivious of everything that they did not know when I entered the room. Some of them were completely prostrate, and all were crying out that God would forgive their sins. The noise of their weeping was so great that I could not even make my voice heard among them, and I called Mr. Jones, who came and with some difficulty quieted them enough to pray with them. I led away the more excited of them to a quiet place where I could talk to them one by one and learn what the source of their sorrow was. They all had but one reply to make: ‘I am such a great sinner! How can I meet God?’

“After talking with these girls until they were quieted, I went back and told them about the holy Word of God, which was the only foundation for our feet. I had them repeat a number of the promises of forgiveness, if we confess our sins, and the assurance of acceptance if we believe, and then asked who among them were ready to give *now* their hearts to the Lord and to accept *now* the Saviour who was

waiting to receive them? Nearly thirty girls rose to their feet. I knelt with them to offer their hearts and lives to God, and my prayer was followed by short prayers from nearly all present, expressing their penitence and their faith. As soon after as I could I dismissed them, fearing the bad influences of an excitement kept up until a late hour.

“That night there was much prayer and thanksgiving offered up by the whole mission, which had only that day gathered for the September meeting.”

#### AN INQUIRY-MEETING.

“The next morning Miss Chandler and I held a meeting with the girls and after that an inquiry-meeting, with Mrs. Chandler to assist us. From soon after ten o'clock until half-past one we were busy with the girls, comforting and guiding as we best could their young feet into the way to find Jesus. The whole of the next few days was completely filled with the mission meetings at the church, so that there really was very little time for individual work among the girls. On Friday, at the annual meeting for the women helpers who come in from other stations, several of the girls rose to tell of the joy and comfort they had received in believing, and their words were listened to with great attention, and many of the older women were weeping. When I stopped after the meeting to talk with one of the girls, quite a number crowded around me and with such fresh, sweet enthusiasm talked together about the Lord. One girl said: ‘Ammal, we have had such a good time this week, but next week the lessons will begin and we shall not have so much time to talk and pray.’ ‘But,’ I said, ‘the Lord can see your desire, and that will please him more than if you neglected your lessons.’ ‘Then you must pray that he will help us to do all our work faithfully,’ they all said. Another girl said: ‘Our meetings are not long enough; fifteen minutes are not long enough, and an hour is too short. We want to talk about the Lord all the time.’ The freshness of their joy is very pleasant



to see. Yesterday, in a little meeting to talk over the sermon preached in the morning, the question was once more put to them: 'Who among you are certain that you have received the joy of salvation?' There was a division straight across the room. It gave me pleasure to see that nearly half of the sixty did not raise their hands. I say it gave me *pleasure*, because those girls are realizing that there is something that they have not, and their solemn, earnest faces when they said they too wanted to find this peace which the other girls talked of showed how much in earnest they are. The good work is not ended: it is only begun; and I feel it is all the deeper that we have had no special meetings and have not allowed the regular routine of the school to be interfered with. There was a tendency during the first part of last week to allow the domestic work of the school to drop. Some few girls would wish to go and pray when it was time to eat, and thought it very strange I should wish them to eat instead of to pray. The matron comes every little while to talk over the great change and to say the peace and the order in the school make everything so much easier; that where it was difficult to rouse the girls at five o'clock they now wish to rise half an hour earlier, in order to have more time to sing and pray. The nature of their feelings is being tested in all these quiet, practical ways, and they are bearing the test well."

#### THE VILLAGES OF PERIAKULAM STATION.

Mr. Perkins, of Pasumalai, sends an account of much interest of a visit he had made, in company with his wife and Mr. and Miss Chandler, among several villages of the Periakulam station. Of one of these villages, Chinnamamur, Mr. Perkins says:—

"Here we have a church-building, a congregation of about fifty, and a little school of about fifteen. Here there is a little difficulty, the higher caste, and in fact also the lower caste, people desiring a separate place for worship; but no notice was taken of their petition in this respect.

"To our meeting in the evening came one of the principal members of the congregation, a *raikil* of good standing and property, heralded and headed by a band of native musicians. Also there came the inspector of tanks, another influential member. This man asked our ladies to come and visit his sick wife, who lately had been losing her mind. The ladies consented and marched through the streets to the house where the woman lived, headed by the band and surrounded by a crowd of men, women, children, dogs, and chickens. The women of the villages seem very glad to see our lady missionaries and invite them to their houses, tell them their troubles, their hopes and fears, and eagerly listen to words of sympathy and advice.

"It is seldom, in these villages away from the central station where the missionary resides, that a white lady's face is seen, and she is warmly greeted and closely scanned when she does come. Thus was opened up to me a branch of missionary work which the male missionary cannot adequately meet and where the gentler sex can have an extended and important influence for the good of the Master's kingdom.

"Remaining in Chinnamamur overnight, on the next day we started for Kumbam, a village ten miles distant, where is situated the largest congregation of any in this Periakulam district, the number reaching nearly three hundred souls, including men, women, and children. Of course only about one third of this number are active church members. It was the occasion of their semi-annual gathering for presenting their offerings, and at this time we noticed, among other things, grains, chickens, a calf, and forty-six rupees (\$18.40). The congregation consists of very poor people, engaged mostly in cooly work in and about Kumbam, and their one tenth for the Lord must necessarily be very small. Though very poor, yet the condition of the church is much better than that of any of the other churches in this station. Miss Chandler was greatly surprised in examining the women of the church to find their

familiarity with the Bible, as they repeated very many psalms and verses, though none were able to read, showing good work done by the pastor and his wife. One very old woman, a widow of a catechist many years deceased, came trembling, leaning on a staff, and asked us to pray that the Lord would give her a happy death and take her home. Her husband was the blind old man who, in presence of the missionaries, once prayed: 'These missionaries who have known Hebrew and Greek *from their birth*, yet make such work of Tamil; help them, O Lord!'

#### A CHRISTIAN AND A HEATHEN ZEMINDAR.

"At this place we remained two days, and after paying the helpers and holding a catechists' meeting, we journeyed on to Kombai, a village ten miles distant. Here we were met by the Christians with musicians and were conducted in state up and down all the principal streets of the village, finally bringing up at the church, where there is also situated a school-building and a traveling bungalow.

"The interesting part of our visit to this place was on meeting the two zemindars, one a heathen and the other a Christian. The heathen is the more powerful and in many ways annoys and attempts to persecute the other. The zemindaries of both of these men have been taken by the government, and in lieu thereof a certain fixed sum is given annually. The heathen coolly informed us that he had five wives, and on our exhibiting surprise he said: 'The five were my cousins, and if I married one I would have a fight with the others; so I married them all.' We asked if he knew anything of God, and, Hindu-like, he dodged the question and said: 'How should I know? It is for gentlemen like you to tell me.' And yet the old sinner had had the gospel sounded about his ears for years and had been persecuting the other zemindar on account of his profession of Christianity. This other man has been a Christian for years, and having two wives when he became a Christian, one was put away, not, however, without continued and ade-

quate support. In this place we held two gospel meetings, one of which was crowded to suffocation and thus exceedingly wearisome for those who conducted it."

#### North China Mission.

##### STREET-PREACHING. — SABBATH-KEEPING.

MR. BEACH, of Tung-cho, writes under date of August 3: —

"It is a genuine joy, I assure you, to be able to talk and preach by the hour in the chapel, even though I am conscious of blunders innumerable. Contrary to usual custom in the summer season, we have kept up street chapel-preaching continuously and, I am rejoiced to say, with audiences almost as large as in winter and with some signs of God's approval. At no time since I have been here has there been such an interest in the street-preaching as during the last month. Almost daily there are men whose interested inquiries impart joy to our hearts. I had the pleasure two Sabbaths since of receiving two men into the church on probation, and another daily attendant at the chapel is waiting to be so received. The latter has, since his interest in the truth began, been a modern Simeon, so far as his light goes. A few weeks since the old man forgot when the Sabbath day came, for of course for 360 days of the year the turmoil of trade goes on day after day just the same, with nothing to remind one of the Lord's day. In the morning he pursued his usual avocations and at noon set out for the street chapel to hear the 'happy sound.' While there he was asked why he had not been at church in the morning. When the old gray head became conscious that it was the Sabbath and he had not kept the day, he was in an agony which lasted for many days. Alas for China, that all the converts do not entertain a like regard for the day! Over no other one obstacle do so many would-be church members stumble as over Sabbath observance.

"Another case of a young man in official employ has interested me very much recently. About a month since he heard me say something in the outer chapel

which led to a long conversation after the preaching was over. From that time he has devoted his spare time to reading our books and the Gospel of John and to inquiries about the truth. Mr. Sheffield says that during all his experience in China he never saw a mind so quick to apprehend truth and so earnest in its pursuit. He had previously been a member of the *Tsai Li*, a secret sect which many who have higher aspirations enter in the hope of ethical assistance. It was interesting to hear him compare the eight principal truths of his sect with the teachings of Jesus, with the irresistible conclusion that as the heavens are high above the earth, so great was the difference between the tenets of the two systems. He seems to be conscious of sin and earnestly desirous of being moved by the Holy Ghost. The second church service which he attended, which was Sunday-school, caused a shade of gloom to come over him. I asked him about the service, and he said that when we knelt and prayed to God, the leader had not asked for the gift of the Spirit, and to omit so important a request as that had been to him a matter of surprise."

#### A NATIVE PREACHER.

Dr. Blodget, of Peking, reports a cheering visit to some out-stations:—

"Eight persons received baptism. The Lord's Supper was administered to about twenty-eight men and women, in the house of the young brother who labors in that vicinity. I found evidences that the church there was like a city set on a hill. Some were turning to its light. There needs only, so far as we can see, faithful, prayerful labor in order to a prosperous work and large increase of the church.

"Why not ordain the young brother who labors there? He is a graduate of the Theological School at Tung-cho—a licensed preacher. The only reason is that the people have not yet come to the point of even partial support. Hitherto they have been very poor. Their lands have been overflowed and their harvests injured or destroyed for seventeen years. I do not know when the rivers will be

dyked so as to save these lands. I once visited them in a boat and counted seventy hamlets at one time, — all built on raised land, as is the custom, — standing like so many islets in the midst of the waters which covered their fertile fields. Things have improved somewhat since that time, but the people are still poor and, though they make their contributions on the Sabbath day, have not yet been willing to take up the partial support of the young man who labors with them."

#### FROM SHANTUNG.

Dr. Porter, of Pang-Chuang, reports that the work upon their chapel has progressed favorably. The church members have paid their subscriptions by day's work. The chapel is described as a very neat and commodious place of worship, one third of it being set apart, according to Chinese notions of propriety, for the women and children. A convenient room is provided for the accommodation of Sunday and other visitors, a place in which those who come to service from a distance can be received and (in the cook-room attached) can provide their own meals. The local interest in the progress of this chapel work has been very great. In reply to some questions in regard to native helpers, Dr. Porter gives the following account of the six men who are employed as preachers:—

"Hong Sheng Ching is our mainstay at Pang-Chuang. Since the New Year he has had the general charge of our purchases for building. He is a sort of business agent for the station, very efficient and reliable. The building of the chapel has been his affair, with constant reference, of course, to Dr. Peck's or my advice. This has prevented any outside work or any preaching by him except alternately upon the Sabbath. He is growing old and worn. The chapel completed will fill his soul with gladness, but I think he will not be ready to repeat the 'Nunc Dimittis.' Wu Ming, next in age, has charge of the church at his home, Chin Chuan Chuang. He is a lovely spiritual elder, very simple-hearted and earnest.

He is ceaseless in efforts and devices to reach men. He attends the fairs regularly and impresses men with his sincerity. His little church is the most homogeneous of any of our little circles. All the women about him are helped to learn to read. We wish the young men had his spirit. Wu Fêng Yi is the nephew of Wu Ming. He is a scholarly man, and has done all the legal writing for us in our troubles this year. He has charge at Shih Chia Tang, as in former years, besides attending fairs. He has a chronic cough and is a feeble man physically. 'You can only make a sitting preacher,' said Hion to him, laughingly. 'Others must do the running.'

"Sun Kuei Fing is our facile and eloquent preacher, with wonderful gifts of speech and practical management of men. He has been detailed for Mr. Chapin's work the past year. He is a host in himself in such work. Chia Chu Tu spends part of his time with us and part at his home. At the latter place there are now some ten or fifteen wishing baptism. His wife keeps up the Sunday service when he is away from home. Chia assists us in literary work and study. He is a man of fine mind and of a lovely Christian character and bearing. The last of the six, Su Kuo, has been in charge of the day-school here, though preaching frequently and looking after the work north of the river, in the region of his home. The two young men, Tung-cho graduates, are doing pretty good work. They are overshadowed by the older ones, and so their work does not show for what it is.

"The Chinese habit is not that of restless energy, such as is the Western type. They can never catch up or keep up with any Westerner. And yet their repose may be better suited to the Chinese than our more persistent and unremitting style. They need leadership and guidance, but not too much."

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#### Japan Mission.

##### THE KIOTO TRAINING SCHOOL.

MR. LEARNED wrote from Kioto, September 18: —

"We have begun our new school year with more students than ever before. The new class numbered ninety-six on the day of opening, and will, no doubt, include a round hundred by the time this letter is out of the country. The whole school must number not far from 250. Several of the students who left us in a freak of temper last winter applied to be readmitted, and we have voted to receive them on condition of their presenting a suitable apology to the president of the school. We have now five theological classes, three in the vernacular, and two in the English-speaking department, which gives us a great deal of teaching to do. We are very glad to hear that reinforcements are coming to us this fall. There seems to be a real need for a preparatory department in more or less close connection with our school, since our standard of admission is higher than the ordinary public schools prepare students for. This year there were thirty or forty candidates for admission who failed to pass the examination. Accordingly we have organized a preparatory department in an experimental way, with a course of one year, under the general supervision of one of the faculty, and have assigned the old chapel to it as a schoolroom. The students in this department will, however, live in a hired building out of the school premises, and we assume no pecuniary responsibility in connection with it. The teachers in it will be chiefly from our older classes, and thus an opportunity will be made for several young men to support themselves. This experiment may prepare the way for a permanently organized preparatory department."

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#### Micronesian Mission.

##### PONAPE. — ADDITIONS. — SPANISH OCCUPATION.

LETTERS have been received from Messrs. Doane and Rand, the last date being July 30, at which time the *Morning Star* had not arrived but was daily expected. An account of the observance of the Fourth of July will be found in the Young People's Department for this month.

On the twenty-second of July, Mr. Doane wrote :—

“These are precious times with us. Especially was our last Sabbath a rare day. It was the communion season, and six united with the church. Two of these were from the Girls’ School. Precious are the ways of the Lord, and wonderful too are they. At the head of our group stood, last Sabbath, an American young man. He reached Ponape some four years since, bought a small piece of land, and settled down. He is a young man of excellent habits, free from all the vices that cling to most young men who have roved as he. He tells of a godly mother and remembers her instruction. I suspect her prayers and teaching are to be looked to as, under God, the means of the salvation of this young man. He now comes out boldly for Jesus, and we cannot but think he will yet be a useful man in Ponape.”

A few days later Mr. Doane wrote :—

“These are stirring, startling times for our native people. The Spanish man-of-war entered one of the harbors a few days since. Proclamation was issued; the kings and high chiefs were to assemble on board, and in time they came in, fearing, trembling, but knowing how vain it would be to ignore the message. The call was to sign away their homes, lands, rights, titles, indeed all that is of much value to them. Their hearts were sad as they made their ‘marks,’ for here went the lands and titles of generations of chiefs in the long past. It was a new, strange thing for Ponapeans. To be sure it was only what they did a year since to the Germans, but that almost broke many hearts, and repeating the act now made it none the easier. But it was done. I plainly told them that any resistance would be extremely foolish, and they took my advice. Thus, in the past day or two, Ponape, by its own people, has been passed over to a foreign government—the Spanish. To myself, personally, all this, though expected to take place at any time during the past month, was a saddening time. And, not knowing how well or ill

the Spaniards would treat us, I advised the people to have their hearts much engaged in prayer. We set apart a day of prayer about the matter. My hope was, not that God would keep out the Spaniard, for his coming in seemed inevitable, but that when he came, he might not come to devastate and destroy.

“I am happy to write that the man-of-war party, thus far, in their interchange with myself and people, have been all we could ask—kind, courteous, and assuring us that our *religious* work was not to be interfered with. The natives may hold their old faith, hold their old titles; the missionary may work on, open school, teach and preach, as of yore. We take heart and praise the Lord. We all feel that the prayers offered have been answered.

“But this, let it be understood, is only the *commander’s* word. What will the royal governor do when he comes? We have the assurance that he is a well-disposed man, educated, intelligent. We shall hope for the best. But he will, no doubt, do as the governor at Yap has done—bring in six Romanist *pádrés* as teachers. With this number, or only half of them, in Ponape, must it not work evil?”

#### THE TRAINING SCHOOL. — THE GOSPEL-BOAT.

Mr. Rand, on July 30, wrote :—

“Our Training School is prospering, twenty-nine pupils living on the hill with us; six of them are young and are supported by their parents or friends. The gospel-boat sent to Micronesia by Mr. Rodney Hyde, of Bath, Maine, was left in my charge in September of last year and has been in constant use. Every Saturday since the first of March it has been used to convey two of the pupils of the Training School to small villages north of us, where we are hoping to build up a church. One of these pupils goes to Tapuk, about four miles from here, the other to Mant, about three miles farther on. There are not any Christians at either of these villages.

“We are sorry to inform you that the

Spanish have taken possession of Ponape. You have probably heard ere this that six Spanish priests, a governor, and fifty soldiers were landed at Yap in May. The Spanish vessel will return to Ponape in about six weeks with priests, a governor, and a larger garrison than they have at Yap. How much of a hindrance they will be to our work we cannot predict. I think a little persecution of us and our Christians would be a thousand times better for us spiritually than the present attitude. Our people have been looking forward to the coming of the Spanish with anxiety, some fearing their teachers might be sent from them, and all fearing that their lands would be taken from them. Now that they are really here and their attitude so extremely kind, of course the natives are greatly surprised and delighted. Truly these are perilous times for the Carolines. Poor Yap and Ponape will probably have to stand the brunt of the battle from the priests, for a time at least.

“The Girls’ School is prospering. Miss Fletcher is not strong, but she seems to have just enough strength for each day’s duties. She has the same number of girls as when the *Star* left, namely, twenty-three.”

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### West Central African Mission.

#### BIHE REVISITED.

THE recent feud between the kings of Bailundu and Bihé having increased the doubt as to the possibility of re-establishing the station at Kamondongo, Bihé, for this reason Messrs. Sanders and Fay have visited Jambayamina, king of Bihé, before venturing to take their wives into his dominions. On their return, Mr. Sanders wrote from Bailundu, August 28:

“Kwikwi let us have Bailundus to take us to Bihele only. The other half of the distance we had Bihele men. At Porto’s we left some of them, going on with three to the *ombala*. Our request to be allowed to go to Kapoko’s or to Sakayala’s to prospect for a site was flatly refused. We were told that we could not build across

the Kuitu (Cuito). Going again to Kamondongo we found a fine place at which to build, about a mile away from our old site, so we decided to locate there. We estimate that there will be about three thousand people within a radius of six miles from our village. Allowing two persons to each house, we make the population of the group of villages at Kamondongo six hundred. About 350 of these will be from six to ten minutes distant from our place, thus making it possible for our wives to go among them.

“We found that there was no immediate prospect of any adjustment between the Bailundus and the Biheans. Jambayamina says, ‘I shall pay for the tusk, but there is no hurry about it.’

“When leaving Porto’s I remembered the matter of the child whose hands were put in boiling water, about whom Mr. Arnot wrote. I stepped into Risquete’s and asked to see him. He is a slave lad about ten years old. His hands are healed so that scarcely a trace of the scorching remains. He is not yet very strong in the hands, but, being so young, they will recover strength. To get him we would, I have no doubt, have to buy him, which would be poor policy.

“On our return to Bihele we stopped two days, because we could not get the carriers to move on sooner. We also appointed a man to gather carriers for us and come to Chilume for our loads. Today we have finished packing and are awaiting his arrival. He is the same one who gathered our first caravan when Bagster, Miller, and I were at the coast. The *osoma* of Bihele, too, happens to be the young fellow who ‘ate up’ three of our bales at that same time, on our first trip inland.”

#### AT HOME IN BAILUNDU.

Mr. Currie reports the arrival at Bailundu of the party of reinforcements, of which he was one. On the journey inland they encountered the usual difficulties and some that were unusual. Several of the carriers were sick while on the way and one died. Mr. Currie writes:—

“One evening, in company with our

*sekulu*, while in search of a pig for the men, I visited a village in the country previously unvisited by any of our missionaries. The natives seen by us were sad-looking specimens of humanity, but perhaps that was because they were mostly old and infirm persons, who could not go to the fields. Let any one in America who uses that old excuse for not helping the cause of foreign missions — ‘We have need enough at home’ — just visit one of these African villages, and then, if he does not feel that, however great the need at home may be, that in this country is far greater; if he is not moved to sympathize with this poor, suffering, benighted people and to help give them the gospel; then it seems to me that his heart must be hard indeed, and it would not be out of place for him to pray the Lord for a new one.

“Our little village here is rather a quaint-looking place. The house previously occupied by Mr. Walter is to be our abode. We have changed the interior arrangement considerably with the assistance of Mrs. Sanders and Mr. Stover, and have so fixed it that one of the heathen remarked the other day that it is older and prettier than it ever was before. We think it is a very pleasant spot and find in it a very happy home, though in Central Africa. I have been very busy at carpenter-work and getting our garden in order for the approaching wet season. Our health is at present all that could be expected. We are greatly indebted to Mrs. Sanders and all the members of the mission for the kindness they have shown us.”

#### THE PRESS. — THE ECLIPSE OF THE SUN.

Mr. and Mrs. Walter are doing excellent service at Benguela, not only in helping forward those who go to the interior and in forwarding them needed supplies, but also in preparations for the work of printing. Writing September 9, Mr. Walter says: —

“Last month I have been very busy fitting cases in type-stand, distributing type and labeling cases, besides moving everything about in our sitting-room and

office and in moving the press and type with all its belongings into it, being the only room in the house, besides our bedroom, suitable for a pressroom. Hence our sitting-room is turned into a workshop. I have just begun the printing of our first Umbundu primer, which I shall try to get through with as soon as possible, for it is much needed.

“The eclipse on the twenty-ninth ultimo was a beautiful sight. Of all the many scientists and astronomers who had been expected to come here for observation, none came. Perhaps it was because the eclipse was visible only in Africa, and in Benguela at that. No better opportunity could have been expected for observation. The day was cloudless until nine minutes after totality, when light clouds partly obscured the eclipse.”

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#### Mission to Austria.

##### A GLAD DAY.

MR. CLARK writes from Prague, September 29: —

“Yesterday was a royal red-letter day in Stupitz. Our Ford Chapel was dedicated with very impressive services. Some have criticized us for building larger than our present necessities demand, but yesterday the chapel and the room opening out of it were crowded to overflowing. More than three hundred were present, of whom the large majority were Roman Catholics. A large number were obliged to stand, but seemed unwearyed and were very attentive in a service lasting nearly three hours. Of course, many came from curiosity and will not come again, but others will return to hear the plain preaching of the gospel. The organ from the Missionary Club of the Central Church, Boston, gave special satisfaction.

“The day to me was one of special joy and thanksgiving. Looking at our substantial house, built for present use and for centuries to come; looking at the large, attentive audience, many of whom had never before heard the gospel, and then thinking of the days of persecution in

1878 and 1879, when the meetings were broken up every Sunday by policemen, I could not refrain from tears of joy.

“Our meetings in one of our prayer-halls, by using it as a dwelling, having Brother Adlof sleep, eat, and study there, are not disturbed. We are by no means content with a liberty to use small halls for worship by first converting them into a dwelling. We are pushing hard for better things. Our deputation of three to visit the prime minister and others is not sleeping.”

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### European Turkey Mission.

#### CHEER AMID UNCERTAINTIES.

MR. SLEEPER, of Samokov, under date of September 27, writes hopefully:—

“Our work does not seem to suffer on account of political changes. We do not care to prognosticate the future in case the Russians come. Sufficient unto the day is the evil thereof. So far, we are allowed to go on and do all we have strength for. We endeavor to cultivate a simple faith in God’s providence and to believe that he will never abdicate his throne on account of Russia, or any and all earthly powers combined. We do not fear the great Northern Empire. If she comes to stay, she will find a lively evangelical work going on in her dominions. The mission to Russia will be a *fait accompli*. What she will do in the circumstances we do not pretend to fore-know. God knows. Meanwhile we press on.”

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### Eastern Turkey Mission.

#### FAVOR OF OFFICIALS.

MR. W. N. CHAMBERS sends the following account of the examination of the schools at Erzroom by government officials:—

“The closing exercises of our schools this year were entirely different from former years. The suggestion was made

by a friendly Turkish official that the governor should be specially invited. Though we have invited him on several occasions before, yet he has never attended. This year, in company with the chief man of the community, I called on the *vali* and specially invited him to be present and preside at the closing exercises, also to name those whom he would like invited to accompany him. After some conversation he consented, appointing the day and hour to suit his pleasure. He named a number of both civil and military officials to be invited. So on Saturday at 2 P.M. our district of the city was quite astir at the prospect of a visit from the *vali* and the commander of the forces. At the appointed time the guests arrived. The exercises occupied about two hours and were well sustained by the scholars, who showed the good drill and discipline to which they had been subjected for the year by Mr. Seklemian, the young man secured from Aintab last year. After the exercises the guests repaired to our parlor, where Mrs. Chambers received them, and ice-cream was served to about thirty-five Turkish officials, the Armenians, and others present, making the number about seventy. The whole affair passed off very successfully; all present were well pleased, and the governor took pains to express his pleasure and satisfaction at the whole affair.

“The affair has given the school a good deal of publicity and added much to its reputation. It has also secured for the school a more formal and public recognition on the part of the authorities than it has ever enjoyed before, not only because of the *vali*’s visit, but because the invitation from the principal of the Protestant school was, by the order of the *vali*, embodied in the minutes of the government, and the invitation preserved among its official records. This fact may be of service, especially as we have neither permit nor *firman* for either school or chapel.”



## Notes from the Wide Field.

## AFRICA.

THE SCOTCH FREE CHURCH MISSION. — Another Central African language has been reduced to writing by Dr. Lawes, who has issued an English-Tschigoonda Vocabulary. In connection with Mrs. Lawes this new language has been reduced to writing while Dr. Lawes was passing the Chinyanja New Testament through the press.

The Free Church Mission at Bandawe has been greatly afflicted in the death of a native evangelist, Mr. Koyi. He was educated at Lovedale, under Dr. Stewart, and when, in 1876, volunteers were called for to go to Nyasa, William Koyi rose to his feet, saying that he had no education, but he would go as a hewer of wood and drawer of water. He has very humbly declared since that he had only *half a talent*, but was anxious to use this for Christ. He proved an invaluable helper, the type, we trust, of a great many Africans who will labor for their countrymen in the interior.

ANOTHER MISSION STEAMER. — The African Lakes Company which, it will be remembered, is a philanthropic and commercial organization working in connection with the Free Church Mission in Eastern Central Africa, has constructed and sent out a new steamer to ply on the Lower Zambezi River. She will be of great service to all the missions in the interior that are to be reached from the east coast, and will be able not only to carry all necessary supplies but will pass over the unhealthy sections of the Zambezi with speed, so saving much time and also much peril to health. She is built on a new pattern, to run in shoal water, and is called the *James Stevenson*, after the well-known gentleman who has done so much for missions and commerce in Eastern Africa. The same African Lakes Company are purposing to place a new steamer on Lake Nyasa, as the *Itala* is now too small to do the work needed on that interior lake.

THE PORTUGUESE ON THE EAST COAST. — *L'Afrique* for October contains an article relating to a treaty which has been formed between Portugal and the son and successor of Umzila, who is called Gungunhana. The name our missionaries have given this king is Umganu. *L'Afrique* reports that this treaty was made between Portugal and Gungunhana on October 12, 1885, but the terms of it have only recently been made known. By this treaty the African king seems to have committed himself entirely to the control of the Portuguese. He agrees for himself and his successors to obey all the laws and orders which are transmitted him from the Portuguese governor of the province of Mozambique, and to allow no other nation to obtain any sovereignty within his realm. A Portuguese Resident is to be appointed in the principal localities, specially in the districts of Lorenzo Marquez, Inhambane, and Sofala, in order to exercise influence upon the local authorities. It is specially agreed that Gungunhana shall protect the schools and missions which the Portuguese government shall establish, and that he shall furnish men and material for the construction of needed edifices. Very little is said about the slave-trade in this treaty, but it is intimated that one object had in view is the suppression of the attacks upon the tribes, especially the Bachope, on the west of Inhambane, which have been for a long time the object of assaults by the Zulus of Umzila's kingdom. This treaty bodes no good to Protestant missions on the east coast of Africa. Though the kings of the earth set themselves against the Lord, we trust that it will appear to all that their counsels will not avail against the evangelical work already begun, or its further prosecution in time to come.

THE PORTUGUESE IN MUATA-YANVO'S. — Not only are the Portuguese making vigorous efforts to control the African kings on the east coast, but it is reported also that Major Carvalho has led a Portuguese expedition to the capital of Muata-Yanvo, and

has arranged a treaty with the ruling monarch, by which he is placed under the protectorate of the King of Portugal, and a Portuguese Resident will live at the king's capital.

THE MATABELE. — *L'Afrique* reports that an emigration of Boers from the Transvaal has taken place into the region directly south of the Zambezi. Seventy wagons of Boers, with their families, have passed the Zoutspansberg to the north of the Transvaal.

CENTRAL AFRICA. — Travel in the interior of Africa is becoming much more rapid by reason of the opening of new roads and the provision of new means of transport. It will be remembered that the long and difficult journey which Stanley had from Lake Tanganyika to Nyangwe on the Upper Congo occupied forty-two days; now it is reported that an Arab had arrived at Nyangwe from the mission station Kibanga on Lake Tanganyika in six days.

PROPOSED RAILWAYS. — Mr. Chatelain, of Bishop Taylor's mission, wrote from Loanda to *L'Afrique* in August last, saying that the men and material had arrived for the construction of a railway to Ambaca, a point in the interior about 175 miles from St. Paul de Loanda. He also reports that the people of Mossamedes, who are regarded as the most enterprising on the coast, have petitioned for a railroad which shall start from their coast and reach out to the high plateau of Bihé. The government of the province of Mossamedes has directed that an officer proceed to the survey of the region over which the proposed railroad must pass. We cannot help regarding this report with some degree of incredulity, and yet stranger things have happened within the last few years. But we do not doubt that by some method a highway will be opened for the progress of the gospel into the interior of Africa.

CONGO FREE STATE. — The *Proceedings of the Royal Geographical Society* for October contains an exceedingly interesting and valuable paper by Colonel Sir Francis de Winton, who succeeded Mr. H. M. Stanley as agent of the kings of the Belgians in the Congo Free State. This officer affirms that the central region embraced in the Congo Free State is a vast rectangular tableland, being 475,000 square miles in area, having a gradual slope from the southeast to the northwest. He affirms that within this region there is hardly one hundred miles of area which is not approachable by a waterway. This fact has great bearing upon the probable opening of the country. The King of the Belgians has given orders for the building of steamers on the Upper Congo out of native woods, and the preparations are so far advanced that by next summer it is hoped to have a steamer of one hundred tons, drawing eighteen inches of water, with a speed of ten knots per hour, in a fair way toward completion. The most valuable article of commerce in the interior at present is ivory. It is said that 386 tusks, averaging fifty pounds weight each, were offered for sale in a single day at Stanley Pool. Colonel De Winton affirms that any plan by which this ivory can be brought to the coast without the intervention of slaves will be a sure overthrow of the slave-trade, for the ivory alone would not pay the expenses of the traffic, the present plan being to sell the slaves as well as the ivory they carry. If steamers and a railway can bear these products to the coast, the cruel system of the slave-trade will receive a deadly blow. In connection with Colonel De Winton's address, Mr. Stanley remarked that the entire Congo State, though vast in its area and inexhaustible in its resources, was not worth a two-shilling piece unless a railway could be built connecting the Upper Congo with the sea. He affirms that there is the utmost readiness in England to contribute the full number of shares for the construction of this railway, but that King Leopold of Belgium, had not, as yet, given his consent to the commencement of the work. Until this consent has been obtained the road cannot be built. Why permission is withheld does not yet appear.

REVIVAL ON THE CONGO. — American Baptist missionaries at Banza Manteke, a town 140 miles from the mouth of the Congo, and forty miles above the lowest fall, report a remarkable revival as in progress at that station. Mr. Richards describes the awakening as like Pentecost, large numbers coming together, throwing away their idols and manifesting deep conviction for sin. There has been much opposition, but even the bitterest enemies have been brought in as converts. The missionary claims that there are now over seven hundred converts, and he speaks of the region as no longer a heathen country. A Swedish gentleman who is stopping at the place says that Banza Manteke will be known as the first Christian parish on the Congo. No longer are there the sorrowful sights witnessed there — the throat-cutting, the diabolical dances, the poison-giving, etc., which have heretofore been so characteristic of the place.

#### MADAGASCAR.

TROUBLE has arisen between the French and the Madagascar government in reference to the treaty which was recently ratified. It seems that an appendix explanatory of certain clauses of this treaty was agreed upon and signed by the French plenipotentiaries and the prime minister of the Malagasy queen. The French government, however, wished to repudiate this appendix, but the Malagasy stoutly refused to do so, and proposed to abrogate the treaty rather than consent to the interpretation which the French put upon it. The position of the French at Antananarivo, the capital, is anything but comfortable. The treaty called for a French Resident in that city, who should supervise the foreign relations of Madagascar. The Resident is now there with his staff and an escort of fifty soldiers, but there is nothing whatever for him to do. The Malagasy propose to attempt nothing new in the way of foreign negotiations, and the Resident is naturally dissatisfied with his position. It is reported that mission work is prosecuted with vigor and that there is no fear of interruption. Rev. George Cousins, writing to *The Nonconformist*, says that this Resident is acting in a conciliatory spirit and is giving no favors to the Jesuits. All this seems very hopeful for the progress of the Christian faith throughout Madagascar.

#### INDIA.

CHILD-MARRIAGE. — The fearful curse which rests upon the women of India as the result of the practice of child-marriage is well known throughout the world, but the Hindus are slow in renouncing their customs. A petition having been presented to the Indian government, asking it to interfere for the prevention of early marriages and enforced widowhood, a mass meeting was called in Bombay for the purpose of protesting against any interference on the part of the government in this matter. The meeting was held in September last, and resolutions were adopted, demanding that the government leave the people to the practice of their old customs. No special attempt was made to defend the atrocious custom of child-marriage, the only endeavor being to prevent the government from interfering in the matter. The meeting is said to have been most boisterous in character. It reveals the real state of Hinduism as clearly as anything can do.

#### CHINA.

THE ANTI-FOREIGN RIOT IN SCZ-CHUEN, WESTERN CHINA. — *China's Millions* for October contains letters written from Chungking, province of Scz-chuen, by missionaries of the China Inland Society, giving an account of the riot which took place at that city in July last, on account of which all missionaries have left the province. Chungking is on the Yang-tsze River, 725 miles above Hankow, the latter city being 582 miles from Shanghai. It is impossible to tell the precise cause of these riots.

These letters make no mention of any excitement caused by the anti-Chinese riots in the United States. It was begun by students who were at Chungking passing their examinations. They came in numbers to the missionary houses, and altogether fourteen foreign homes were more or less demolished. After a very anxious experience, in which there was apparently great peril of life, the company reached the *yamen*, or magistrate's palace, where were quartered for a time nine American missionaries, eight of the China Island Society, one agent of the British and Foreign Bible Society, and two of the American Bible Society. After a time these brothers and sisters were able to leave their retreat secretly, and took boats down the river, reaching the English consulate at Ichang on the twentieth of July, after a sail of four days and a half. The most probable cause of the *émeute* was the jealousy and suspicion of the people, aroused by the elevation of some buildings of the Roman Catholics above one of their temples. This was supposed to interfere with the "good luck" of their place of worship, and this sudden outbreak was the result. It does not appear that any attempt has been made on the part of the missionaries to return to the province.

#### JAPAN.

FOREIGNERS IN JAPAN. — *The London Times* reports that last year there were 210 European and American firms settled in Japan. Of these 91 were English, 46 American, 33 German, and 18 French. The number of Chinese in Japan is 3,876. There has been a large increase of the Chinese with the falling off of European and American settlers. The diminution of the European element is explained by the reduction of the number of foreign assistants in the service of the Japanese government, as well as by depression in business. The Chinese, however, have entered upon various branches of trade which were formerly monopolized by Europeans and Americans.

CHOLERA IN JAPAN. — Rev. Mr. Loomis, agent of the American Bible Society in Japan, reports that not less than forty thousand deaths from cholera have occurred in Japan during the past summer. In the week ending September 2, the deaths reported were 4,279. It is singular that among this large number of deaths only six were of foreigners. Three of these six were persons of known intemperate habits. It is pleasant to record that a number of Japanese Christians, during the presence of the epidemic, entered the cholera hospitals as volunteer nurses. Among the deaths from cholera was that of an aged colporter who had just arranged to go to the Loochoo Islands to distribute Bibles.

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### Miscellany.

#### BIBLIOGRAPHICAL.

*Our India Mission: A Thirty Years' History of the India Mission of the United Presbyterian Church of North America.* By the Rev. Andrew Gordon, D.D. Pp. 516. Philadelphia, 914 Filbert Street.

This work, with thirty-six chapters and forty engraved illustrations, contains a very complete narrative of the rise and progress of the mission named on its title-page. We know of no single volume devoted to a single mission in India which portrays the history in a way so lifelike or more satisfactory for the denomination

immediately interested. For outsiders there is some redundancy of detail, especially in bibliographical notices and certain merely incidental matters. The author has the advantage of being himself the pioneer of this enterprise, which in 1855 took him to the Punjab, fifteen hundred miles northwest from Calcutta. He has pictured obstacles and early discouragements, as well as various individual scenes and incidents, in a truly graphic manner. Portions of the work have a vivid interest not to be surpassed by romance. Two

chapters are devoted to the Sepoy Mutiny of 1857. And yet there seems to be no exaggeration. Indeed, the stamp of honesty is on the whole book. Mistakes of missionaries and apostasies of converts are given with evident fidelity. The discontinuance of orphanages, the failure of Christian village experiments and other devices for affording temporal aid to converts, are detailed with instructive frankness. The wisdom of itinerant evangelistic labor and of inculcating self-support receives here fresh illustration. The chief success of the mission has been among the lowest classes, and not in the great centres of population. In wars with the Sikhs of that region British armies never met with a more bold, determined, and vigorous opposition than evangelization has encountered. The courage, faith, fidelity, and success of some native helpers are noteworthy. Genuine Christian heroism and a martyr-spirit worthy of primitive times have been exhibited by converts from Hinduism and Mohammedanism.

In 1885 there were six ordained missionaries in this field, eight churches, a Christian population of over three thousand, of whom over two thousand are communicants.

*The Crisis of Missions; or, The Voice out of the Cloud.* By Rev. Arthur T. Pierson, D.D. New York: Robert Carter & Brothers.

We have been deeply interested in this volume which comes from the pen of one who has written much upon missions. We wish it might be in the hands of every Christian. Its short, clear, crisp chapters will not weary any one, even the youngest, and will give a vivid impression concerning the lines of Providence which just at present point to renewed and vigorous efforts in behalf of the evangelization of the world. The volume sets forth in outline the steps by which the world has been opened for the propagation of the gospel, the removal of the obstacles which have prevented entrance into the several nations, and the decay of the various systems which have so long dominated the heathen world. Though thus comprehensive, there are many details given as to the triumphs

already won. The facts are painted in glowing colors, and the shadows which really belong to the full picture are not seen. Still, the facts are all wonderfully significant, and the author evidently feels that Christians are not to look at the difficulties in the way so much as at the encouragements which God gives for labor. The argument of the book is that the greatness of the successes already attained and the fulness of the present opportunity call for instant advance on the part of the Church of Christ in all its branches. We wish that the fact that there are crises in heathen lands as well as in our own land were well understood by the Christians of to-day. This book certainly will aid to an apprehension of the truth. One special object had in view by the writer is the furtherance of a plan for the calling of a missionary conference that shall, as far as possible, be ecumenical, representing all the great missionary organizations of the world, for the purpose of dividing among them the unevangelized regions, so that speedily every section of the globe shall receive the gospel. We are not so confident that the proposed conference would secure the desired result. The various missionary boards already at work are spread over larger fields than they can well cultivate. The present need seems to be to care efficiently for regions already entered rather than the assumption of wider work. Yet missionary conferences, like the one held in London in 1878, are always useful. Another should be held before many years, and it certainly would not be improper for such a conference to consider the question whether a better division of the field may not be made. We heartily commend the book, especially to those who know but little of the work accomplished by modern missions.

*A Missionary Band: A Record and an Appeal.* By B. Broomhall, Secretary of the China Inland Mission. London: Morgan & Scott, 12 Paternoster Buildings, E. C. 1886.

This is a remarkable record and a thrilling appeal. It is the story of the seven young Englishmen who sailed February 5,

1885, as missionaries to China, two of them having been officers in the army, and five being graduates of Cambridge University. Of these five, one was the "stroke" of the Cambridge Eight, and another was, perhaps, the most famous cricketer of the day. The book gives an account of the great religious awakening in Edinburgh University and at other places, resulting from the example and addresses of these athletes and their friends. Then follows the story of their voyage, with its great effects on their fellow-travelers, and of the first experiences in China, where their overflowing joy and hope kindled the hearts of older missionaries. Their letters from March to November, 1885, are given, and are delightful reading. The remainder of the book is filled with missionary statements and appeals from a great variety of persons, many of them dignitaries of the English Church. They are as varied, fervent, and rousing as heart could wish. Such a book should be read everywhere, and especially by young men, for the Christian life of individuals as well as for the growth of the kingdom of God on earth.

## BOOKS RECEIVED.

- Bible Children.* By Rev. Mortimer Blake, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 240. Price, \$1.25.
- The Miraculous Element in the Gospels. A Course of Lectures on the Ely Foundation, delivered in Union Theological Seminary.* By Alexander Balmain Bruce, D.D. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$2.50.
- Kathie's Experience.* By Emily Huntington Miller. Boston and Chicago: Congregational Sunday-School and Publishing Society.
- The Book: When, and by Whom, the Bible was Written.* By Rev. S. Leroy Blake, D.D. With an Introduction by Professor M. B. Riddle. Boston: Congregational Sunday-School and Publishing Society.
- Dear Gates, One of the Gates Children.* By Josephine R. Baker. Boston and Chicago: Congregational Sunday-School and Publishing Society.
- Christmas at Surf Point.* By Willis Boyd Allen. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 169. \$1.00.
- Millennial Dawn: The Plan of the Ages.* Pittsburgh: Zion's Watch Tower. Pp. 350.
- Golden Gleanings.* A select miscellany. Compiled by David Heston. Published by Jacob Smedley, 304 Arch Street, Philadelphia.
- Enderby Bible Class.* By Miss M. E. Winslow. Boston and Chicago: Congregational Sunday-School and Publishing Society. \$1.25.
- Miss Charity's House.* By Howe Benning. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 353. \$1.25.

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## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

For the increase of the spirit of benevolence: that the professed disciples of Christ may clearly apprehend the nature of their stewardship, and that they may learn how to give as God has given to them.

## DEPARTURES.

October 21. From Boston, Rev. Lyndon S. Crawford and wife, for the Western Turkey Mission, at Broosa.

## ARRIVALS IN THE UNITED STATES.

September 10. At New York, Dr. F. L. Kingsbury and wife, of the European Turkey Mission.

October 23. At New York, Rev. J. T. Noyes and wife, of the Madura Mission.

The arrival at San Francisco, August 8, of Miss L. S. Cathcart, of the Micronesia Mission, failed to be chronicled at the time.

## THE "MORNING STAR."

The *Morning Star*, which sailed from Honolulu, July 24, for Micronesia, with Rev. E. M. Pease, M.D., and wife, Miss A. A. Palmer, Miss E. T. Crosby, Miss L. E. Hemingway, and Miss Sarah L. Smith, has been heard from amid the Gilbert Islands, August 19. All well on board.

## MARRIAGE.

September 16. At Sholapur, India, Rev. Henry Fairbank to Miss Ruby E. Harding, daughter of Rev. Charles Harding, all of the Maratha Mission.

## DEATHS.

October 7. At Eagle Grove, Iowa, Rev. Spencer R. Wells, a faithful missionary connected with the Maratha Mission of the American Board from 1869 to 1881.

August 4. At Erzroom, Eastern Turkey, Nesbitt V., son of Rev. Robert and Mrs. E. I. Chambers.

August 3. At Sert, Eastern Turkey, Maggie, infant daughter of Rev. J. A. and Mrs. E. D. Ainslee.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Bihé revisited. (Page 508.)
2. Chapel dedication at Prague, Austria. (Page 509.)
3. The Kioto Training School. (Page 506.)
4. Two converts in China. (Page 504.)
5. Six native preachers in China. (Page 505.)
6. The Spanish occupation of the Caroline Islands of Micronesia. (Page 507.)
7. Fourth of July on Ponape. (Page 521.)
8. Revival at Madura. (Page 501.)
9. The villages about Periakulum. (Page 503.)
10. Items from Africa. (Pages 511, 512.)

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## Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Amherst, Lydia E. Peabody, 10 00  
 Previously acknowledged, 8,412 08  
 8,422 08

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## Donations Received in October.

## MAINE.

Cumberland county.	
Gray, Cong. ch., Mrs. Nancy R.	
Moody, a thank-offering,	5 00
Portland, State-st. Cong. ch., 200;	
Williston ch., 23,	223 00
Woodfords, Cong. ch. and so.	25 00—253 00
Hancock county.	
Bar Harbor, Cong. ch. and so.	13 00
Bucksport, Elm-st. ch. and so.	80 24—93 24
Lincoln and Sagadahoc counties.	
Rockland, Cong. ch. and so.	26 40
Somerset county.	
Skowhegan, Cong. ch. and so.	18 25
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	7 25
Washington county.	
Machias, Centre-st. Cong. ch.	8 54
Danville, A friend,	1 75
—, A friend,	50 00
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	458 43

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
East Jaffrey, Cong. ch. and so.	8 65
Keene, 1st Cong. ch.	9 00
Marlboro', Cong. ch. and so.	10 65—28 30
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Bennington, Cong. ch. and so.	10 00
Hollis, Cong. ch. and so.	20 00
Merrimack, 1st Cong. ch.	11 75
Peterboro', Union Evang. ch., 33;	
Mrs. M. A. and Miss M. D. Whit-	
ney, 2,	35 00—76 75
Rockingham county.	
North Hampton, A friend,	10 00
Strafford county.	
Dover, 1st Cong. ch.	70 56
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	30 00
	<hr/>
	215 61

Legacies. — Antrim, Mary Clark, by  
George H. Clark, Ex'r,

1,000 00

1,215 61

## VERMONT.

Bennington county.	
Bennington, 2d Cong. ch.	20 47
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so.	80 65
Orange county.	
Newbury, Cong. ch. and so.	7 20
Post Mills, Cong. ch. and so.	2 50
West Fairlee, Cong. ch. and so.	1 50
Rutland county.	
Brandon, Cong. ch. and so.	13 75
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. ch., m. c.	30 50
Windsor county.	
Ludlow, Cong. ch. and so.	8 10

## MASSACHUSETTS.

Barnstable county.	
Harwichport, Rebecca N. Snow,	2 00
Berkshire county.	
Curtisville, Cong. ch. and so.	36 00
Monterey, Cong. ch. and so.	8 00
North Adams, 1st Cong. ch.	36 46
Sheffield, Cong. ch. and so.	6 50
Bristol county.	
Attleboro' Falls, Cen. ch.	15 00
Berkley, A few friends,	425 00
East Taunton, Cong. ch., m. c.	2 25
Norton, Cong. ch. and so.	59 26
West Taunton, Cong. ch. and so.	26 15
Brookfield Ass'n. William Hyde, Tr. Charton, Cong. ch. and so.	
Globe Village, Evang. Free ch.	34 25
Ware, East Cong. ch. (of wh. from J. A. Cummings, to const. ANNA A. FENN, H. M., 100; and from Wm. Hyde, to const. CLARENCE R. GALE and ALFRED T. PERRY, H. M., 200), 930.85; 1st Cong. ch., 41.05,	971 90—1,052 15

Essex county.

Ballard Vale, Cong. ch. and so. 9 00  
Lawrence, Lawrence-st. Cong. ch. 100 00—109 00

Essex county, North.	
Amesbury, Un. Evang. ch.	5 00
Newburyport, North Cong. ch.	19 23
West Newbury, 1st Cong. ch.	8 00

Essex co. South Conf. of Ch's. C. M.  
  Richardson, Tr.

Beverly, Dane-st. ch., m. c. 10 57  
Franklin co. Aux. Society. Albert M.  
  Gleason, Tr.

Greenfield, 1st Cong. ch. 15 00  
New Salem, Cong. ch. and so. 8 00—23 00

Hampden co. Aux. Society. Charles  
  Marsh, Tr.

Agawam, Cong. ch. and so.	48 25
Chicopee, 3d Cong. ch.	3 75
East Longmeadow, Cong. ch. and so.	5 00
Palmer, 1st Cong. ch.	10 19
Southwick, Cong. ch. and so.	3 65
Springfield, 1st Cong. ch., 94.55; South Cong. ch., 80.77; Hope Cong. ch., 71.73,	247 05
West Springfield, 1st Cong. ch.	25 00

Hampshire co. Aux. Society.

Chesterfield, Rev. Elihu Loomis,	5 00
Easthampton, A friend,	25 00
Enfield, Edward Smith,	1,000 00
North Hadley, Cong. ch. and so.	5 58
Plainfield, Cong. ch. and so.	18 00
South Hadley, Mt. Holyoke Sem'y, for Hadjin ch., 37; Cong. Sab. sch., for a bell in E. C. Africa, 8.25,	45 25—1,098 83

Middlesex county.

Lexington, Hancock ch.	24 00
Newton, 1st Cong. ch., 114.37; "A., 50,	164 37
Newton Centre, Arthur S. Cooley,	20
Newtonville, Cong. ch. and so.	126 29
Reading, Cong. ch. and so.	10 00
Somerville, Wm. Conant,	1 00
Watertown, Phillips ch. and so.	116 00

West Medford, Cong. ch. and so.	11 55
Winchester, 1st Cong. ch., to const. CHARLES E. SWETT, H. M.	183 35—636 76
Middlesex Union.	
Ashby, Orth. Cong. ch.	5 25
Fitchburg, Calv. Cong. ch., to const. GRACE E. BROWN, H. M., 100.25; Rollstone ch., 41.04,	141 29
Harvard, Cong. ch. and so.	13 75
Leominster, Orth. Cong. ch.	69 75
North Leominster, Cong. ch. and so.	8 31—238 35
Norfolk county.	
Brookline, Harvard Cong. ch.	165 89
Hyde Park, 1st Cong. ch., 57.57; Emily A. Underwood, 5,	62 57
Needham, Cong. ch. and so.	6 00
Wellesley, Cong. ch. and so.	111 00
West Medway, 2d Cong. ch.	75—346 21
Old Colony Auxiliary.	
New Bedford, Trin. ch.	135 95
Plymouth county.	
Abington, 1st Cong. ch.	27 85
Campello, Sarah Packard,	10 00
Middleboro', 1st Cong. ch.	31 75
North Carver, Cong. ch. and so.	7 50—77 10
Suffolk county.	
Boston, Berkeley-st. ch., 184.47; So. Ev. ch. (West Roxbury), 117.60; 2d ch. (Dorchester), 40.42; Park-st. ch., 25.50; Highland ch., 8.18, Chelsea, Central ch.	376 17
Worcester county, North.	
Ashburnham, Rev. J. D. Crosby,	5 00
Gardner, 1st Cong. ch.	25 00
Hubbardston, Cong. ch. and so.	51 51—81 51

Worcester co. Central Ass'n. E. H.  
  Sanford, Tr.

Oxford, Cong. ch. and so.	15 31
West Boylston, Charles T. White,	4 00
Worcester, Central Cong. ch., 167.35; Plymouth ch., 121; Salem-st. ch., 45; Piedmont Cong. ch., 400; Old South ch., 2,	375 35—394 66

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.

Collection at Conference, 15 02

5,639 75

Legacies. — Wareham, E. N. Thomp-  
son, by Mrs. A. P. Thompson,  
Ex'r, 1,000 00

Winchendon, Mrs. Sally W. Hyde,  
by G. H. Wood, Ex'r, bal. 2,205 29—3,205 29

8,836 04

## RHODE ISLAND.

Providence, J. L. Smith, 1 00

## CONNECTICUT.

Fairfield county.

Bethel, A friend,	25 00
Bridgeport, 1st Cong. ch.	216 97
Huntington, Cong. ch. and so.	36 00
New Canaan, Cong. ch. and so.	102 44—380 41

Hartford county. E. W. Parsons, Tr.

Granby, 1st Cong. ch.	16 28
Hartford, A friend,	40 00
West Hartford, 1st Ch. of Christ, Mary Talcott,	10 00

West Suffield, Cong. ch. and so. 14 39—80 67

Litchfield co. G. M. Woodruff, Tr.

Litchfield, Northeast Conference,  
with other dona., to const. Rev.  
  W. T. HUTCHINS, H. M.

Norfolk, Cong. ch. and so. 300 00

Northfield, Cong. ch. and so, with  
other dona., to const. H. C. PECK,  
H. M.

West Torrington, Cong. ch. and so. 9 60—392 46

Middlesex co. E. C. Hungerford, Tr.  
  Old Saybrook, Cong. ch. and so.

New Haven co. F. T. Jarman, Ag't.  
  Birmingham, J. Tomlinson,

New Haven, United ch., m. c. 10 60  
  Whitneyville, Cong. ch. and so. 47 25—72 85

New London co. L. A. Hyde and  
  H. C. Learned, Trs.

Groton, Cong. ch. and so. 84 00



Lebanon, 1st Cong. ch., to const.	
Rev. H. M. KELLOGG, H. M.	53 04
New London, 1st Ch. of Christ,	13 51
Norwich, Broadway Cong. ch.,	
344.52; 1st Cong. ch., to const.	
ANTHONY PECK, H. M., 200,	544 52—695 07
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch.	22 61
Windham county.	
Killingly, Williamsville Cong. ch.	6 67
—, A friend,	15 00
	<hr/>
	1,694 17

Legacies. — Green's Farms, Mrs.	
Franklin Sherwood, by L. P.	
Wakeman,	100 00
North Branford, James F. Linsley,	
by Henry L. Allen, Adm'r,	18 35
Plainville, Laura B. Clapp, by E. G.	
Woodhouse,	510 96—629 31
	<hr/>
	2,323 48

## NEW YORK.

Fairport, Cong. ch. and so.	25 00
Gaines, Cong. ch. and so.	10 00
Ithaca, 1st Cong. ch.	54 20
Maine Village, Cong. ch. and so.	15 40
New York, Olivet ch., 25; W. P.	
Furniss, for Madura, 50,	75 00
Norwich, Cong. ch. and so.	33 14
Paris, Cong. ch. and so.	27 00
Penn Yan, Chas. C. Sheppard,	1,000 00
Rensselaer Falls, Cong. ch. and so.	5 00
West Bloomfield, Thank-offering,	10 00
West Brook, Plymouth Cong. ch.	3 32—1,258 06

## PENNSYLVANIA.

Ridgway, 1st Cong. ch.	16 02
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## TEXAS.

San Antonio, Charles T. Williams,	10 00
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## OHIO.

Cleveland, Euclid-ave. Cong. ch.	50 00
Findlay, Cong. ch.	5 00
Kent, Cong. ch.	1 00
Lorain, 1st Cong. ch.	45 51
Oberlin, 1st Cong. ch.	79 75
Ravenna, Cong. ch.	17 10
Saybrook, Cong. ch.	11 06
Wadsworth, Mrs. Julia A. Blakeslee,	1 00—210 42

## ILLINOIS.

Alton, Ch. of the Redeemer,	16 00
Ashkum, Cong. ch.	1 50
Central Park, Ger. Pilgrim Cong. ch.	4 35
Chicago, Plymouth Cong. ch. (of wh.	
from Rev. H. M. Scudder, 50),	
185.83; New Eng. Cong. ch., 37.11;	
Union-park Cong. ch., m. c., 7.65;	
Warren-ave. Cong. ch., 7.47; A.	
Whitcomb, 5,	243 06
Elmwood, Cong. ch.	20 00
Galesburg, Mrs. N. D. Cooley,	7 00
Oakwood, Cong. ch.	4 15
Payson, Cong. ch.	20 00
Roseville, Mr. and Mrs. L. C. Axtell,	
for Africa, 133.13; Mrs. S. Eldred,	
1.50,	134 63
Thomasboro', "R."	3 00
Tremont, Cong. ch.	5 00
Waukegan, Ebenezer Cong. ch.	15 00—473 69

## MISSOURI.

Sedalia, 1st Cong. ch., to const. Rev.	
B. F. BOLLER, H. M.	50 00

## MICHIGAN.

Laingsburg, 1st Cong. ch.	6 50
Michigan Centre, Cong. ch.	7 00
Napoleon, Cong. ch.	6 00
Owosso, Cong. ch.	28 35
Salem, 1st Cong. ch.	10 92
St. Johns, 1st Cong. ch.	26 55
Summit, Cong. ch.	6 43
Three Oaks, Cong. ch.	25 71—117 46

## WISCONSIN.

Depere, 1st Cong. ch.	20 00
Fox Lake, 1st Cong. ch.	11 38
New Richmond, Cong. ch.	25 28
Pewaukee, Cong. ch.	25 28
Pleasant Hill, Cong. ch.	4 00
Pleasant Hill, Cong. ch.	4 00
Rosendale, Cong. ch.	13 60—78 26

## IOWA.

Afton, George Miller,	5 00
Almoral, Cong. ch.	5 50
Avoca, Cong. ch.	5 00
Chester Centre, Cong. ch.	14 56
Crocker Centre, Cong. ch.	1 08
Des Moines, A friend,	5 00
Dubuque, 1st Cong. ch., 42.02; A	
friend, 5,	47 02
Earlville, Cong. ch.	8 70
Farragut, Cong. ch.	32 55
Fort Dodge, 1st Cong. ch.	17 21
Green Mountain, Cong. ch.	14 90
Grinnell, Rev. S. G. Barnes, for miss'y	
use, by Rev. E. H. Richards, E. C.	
Africa,	10 00
Hastings, Cong. ch.	3 30
Hillsboro', John W. Hammond,	5 00
Jefferson, Rev. D. B. Eells,	10 00
McGregor, Cong. ch.	22 75
Polk City, Cong. ch.	6 45
Prairie Hill, Cong. ch.	4 13
Red Oak, Cong. ch.	23 07
Seneca, Sarah A. Littlefield,	5 00
Sevastopol, Moriah Cong. ch.	1 43
Traer, Cong. ch.	8 54
West Burlington, Cong. ch.	10 50—267 59
Legacies. — Des Moines, Mrs. Harriet	
L. Rollins, by S. A. Merrill, add'l,	250 00
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	517 59

## MINNESOTA.

Minneapolis, Plymouth ch., 88.86;	
Como-ave. ch., 15; Open Door ch.,	
2.80,	106 66
Owatonna, 1st Cong. ch.	4 53
St. Paul, Pacific Cong. ch., m. c.	12 30—123 49

## KANSAS.

Atchison, 1st Cong. ch.	4 60
Blue Rapids, Cong. ch.	3 00
Centre Ridge, Cong. ch.	2 25
Highland, Cong. ch.	5 00
Leona, Cong. ch.	5 00
Sabetha, Cong. ch.	15 00
Wabaunsee, 1st Ch. of Christ,	14 00
Wellsville, 1st Cong. ch.	4 25—53 10

## NEBRASKA.

Cowles, Cong. ch.	2 80
Guide Rock, Cong. ch.	2 65
Harvard, Cong. ch.	4 00
Hastings, Rev. William Walters,	5 00
Herrick, Cong. ch.	7 75
Lincoln, 1st Cong. ch.	69 95
Sutton, Cong. ch.	7 00
Weeping Water, Cong. ch.	14 58
Wisner, Cong. ch.	5 50—112 23

## CALIFORNIA.

Alameda, Cong. ch., 30.90; do., Mrs.	
A. C. Jenkins, 20,	50 90
Oakland, 1st Cong. ch., 125.05; Mar-	
ket-st. Branch, 11.37,	136 42
Petaluma, Cong. ch.	31 45
Sacramento, 1st Cong. ch., 92.10; Mrs.	
Sophie Gay and members of Cong.	
ch., to aid a disabled pastor at Div-	
rik, 30,	122 10
San Francisco, Plymouth ch., 27.50;	
G. W. Skey, 10,	37 50—378 37

## COLORADO.

Denver, 1st Cong. ch.	55 51
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## WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	75
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DAKOTA TERRITORY.	
Grand Forks, Plymouth Cong. ch.	29 68
INDIAN TERRITORY.	
Vinita, Cong. ch.	4 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
Africa, Wellington, A thank-offering,	18 40
China, Foochow, Consul Wingate,	20 50—38 90
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	
(of wh. for Miss Fletcher's school, special, 78.50),	10,790 00
FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Mrs. R. E. Cole, Oakland, California, <i>Treasurer</i> ,	3,595 60

MISSION SCHOOL ENTERPRISE.	
MAINE.—Brewer, 1st Cong. Sab. sch., 15; Portland, Chinese class in 2d Parish Sab. sch., for a boy in Tung-cho, 11,	26 00
VERMONT.—East Dorset, Union Sab. sch.	3 35
MASSACHUSETTS.—Newton Centre, Mark H. W., 25c.; W. Earl, D. W., 25c.; Shrews- bury, "Lights on the Hill," for a student in school at Tung-cho, 50; South Framing- ham, South Cong. Sab. sch., for school at Cesarea, 40; Westfield, 2d Cong. ch., 27.33,	117 83
RHODE ISLAND.—Providence, Chinese Sab. sch. of Beneficent ch., for the Hong Kong Mission,	13 00
OHIO.—Cleveland, 1st Cong. Sab. sch., 25; Saybrook, Cong. Sab. sch., 5,	30 00
MICHIGAN.—Eastmanville, Union Sab. sch.	1 00
WISCONSIN.—Grand Rapids, Cong. Sab. sch.	2 66
MINNESOTA.—Alexandria, Young People's Chris. Assn. (of wh. for Turkey, 1.41; and for Africa, 77c.), 2.18; Owatonna, Young People's Soc'y of Chris. Endeavor, 20,	22 18
NEBRASKA.—David City, Cong. Sab. sch.	1 14
CHINA.—Tung-cho, Juvenile Miss'y Soc'y and others, for school at Adams, So. Africa,	25 90
	<hr/> 243 06

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Marlboro', Cong. Sab. sch.	3 00	INDIANA.—Charlottesville, Eight children, 80c.; Sylvania, Five boys in Cong. Sab. sch., 50c.	1 30
VERMONT.—North Bennington, Cong. Sab. sch., 5; Wells River, Cong. Sab. sch., 14.75,	19 75	MISSOURI.—Pierce City, Cong. Sab. sch.	3 25
MASSACHUSETTS.—Winchendon, North Cong. Sab. sch., 25; Sadie, "for her ship," 1,	26 00	NEBRASKA.—Tecumseh, Children's Miss'y Soc'y of Pres. ch.	3 30
CONNECTICUT.—Bristol, Cong. Sab. sch., 19; Ellsworth, Cong. Sab. sch., 10; Hartford, Warburton, Chapel Sab. sch., 9.13; New- ington, Cong. Sab. sch., 12,	50 13	CALIFORNIA.—Orange, Cong. Sab. sch., Mrs. Burnett's class,	1 40
NEW YORK.—Brooklyn, East Cong. Sab. sch., 25; Buffalo, 1st Cong. ch., toward support of Rev. R. W. Logan and family (of wh. from "R. W. B.," to const. MARY E. ALLAN and Mrs. GEORGE C. FARNS- WORTH, H. M., 200), 300; Homer, Cong. Sab. sch., 10; Oswego Falls, "Nativity Box," 27.80,	362 80	DOMINION OF CANADA.—Cowansville, Cong. Sab. sch.	8 70
VIRGINIA.—Herndon, Cong. Sab. sch.	5 00		492 03
NORTH CAROLINA.—Concord, Girls of White Hall Sem'y, to purchase Bibles for Micro- nesia,	7 00	Donations received in October,	26,562 85
OHIO.—Mount Pleasant, Four friends,	40	Do. (thank-offerings) received in October,	10 00
		Legacies received in October,	5,084 60
			<hr/> 31,657 45
		Total from September 1 to October 31, 1886: Donations, \$37,905.59; Leg- acies, \$6,906.53 = \$44,812.12.	

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS.—Hopkinton, Cong. ch. and so., for Hadjin, \$45.81

## CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

MAINE.—Portland, Rev. Wm. P. Fisher,	25 00
NEW HAMPSHIRE.—Jaffrey, Cong. ch. and so.	30 00
MASSACHUSETTS.—Concord, Mrs. Hunt,	5 00
NEW JERSEY.—Orange, Mission Band of St. Cloud Pres. ch.	5 00
	<hr/> 65 00
Previously received,	369 79
	<hr/> 434 79

# FOR YOUNG PEOPLE.

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## THE FOURTH OF JULY IN MICRONESIA.

BY REV. E. T. DOANE, OF PONAPE.

[Our own glorious Fourth is now honored the world around, in mission homes as well as where the flag of our Union floats over the residences of our foreign ambassadors. The following letter from the veteran missionary, Mr. Doane, of Ponape, dated July 6, 1886, shows how the day was celebrated in that far-off islet of the South Pacific.]

OUR Fourth of July came off a day or two since, a little behind the home land and people ; still it came off. That sentiment as to "the influence of the United States upon the nations of the world," expressed in the erection of the French monument in the harbor of New York, finds an echo among these little islands of Micronesia. The American missionary entering here could not help saying much about "American independence." Our Ponape natives have taken up the day as almost one of their own.

We wanted this year to give the day a value more real than could be secured by gun-firing, marching, playing, and shouting. So we gathered the Sunday-schools of the island and made the day a real Sunday-school day. There were ten schools represented, with about three hundred pupils. They came in from their respective places, gayly dressed and making a good deal of rough music.

In the church the order was very simple : prayer, singing, and reciting portions of Scripture, with some questions and answers. It was a completely packed house. The kings of two tribes were present and made speeches. He of the tribe we live in—what a change in him since the days of his darkness ! When passing the house of our good deacon Joseph, he would fire off his gun in the house, to frighten our brother at prayers. This king is a thoroughly changed man, renewed, as we believe, in heart and soul by the blessed Spirit. To us who were present at the beginning of the new order of things which the day commemorated, our meeting brought tears of joy.

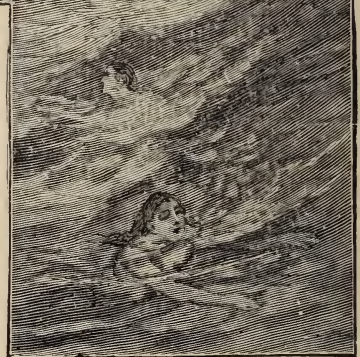
Memory was busy running back over the past, as we saw a man's features now illumined by the Spirit of Christ, though once so dark ; or a woman's face, once equally depraved but now more saintlike in expression. For somehow the gospel, when it takes hold of a woman, seems to beautify and spiritualize her features more than those of a man. We could but remember how difficult it was to start things in those dark days ; how it was next to impossible to induce natives of different tribes and clans to sit beside each other without holding their guns or swords, looking fiercely at each other, ready on the instant the slightest provocation was given to fly at one another. Often they would fight to the death, and the fray would of course rouse to madness the whole assembly.

So deeply did we feel about this bringing together of the natives from all parts of the island and from all clans, that we had for some time made it the subject



of prayer in our meetings. God blessed those prayers, for the day was one of peace and joy.

Again, memory recalled these people clad only in native skirts, with oil poured over the upper part of the body and dripping off in small streams. The women were no better clothed than the men. The children went running about, innocent of a single rag. Then, too, there were but a very few who could read; they owned no books; their cry and craving were for the pipe, the rum-bottle, or the native root-juice, which is almost as degrading to man as rum.



But to-day! Oh, the glad, happy change! Men, women, and children well dressed, some of them richly dressed for this people! and then so many of them



YOUNG WARRIOR, OLD MAN, AND WOMAN OF THE MARQUESAS ISLANDS.

able to read; to rise in the audience and repeat Scripture right on without a break, for some minutes! The two kings, once forever at war, sat together and made speeches. Both were professedly Christians. All this was cheering. The

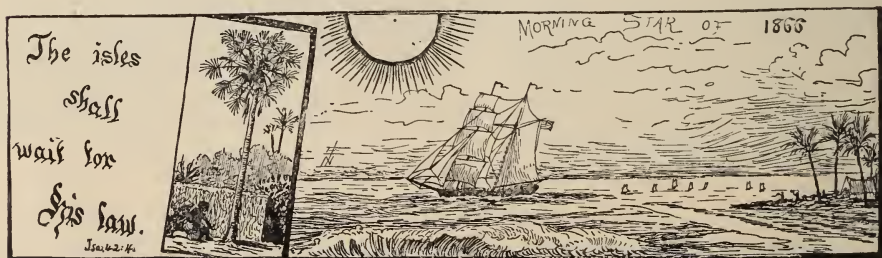
behavior of the audience in the house and on the parade-ground was of the best. Surely God has wrought great things among this people.

A great charm to myself, for it is something I have long prayed for and wanted to see, was Miss Fletcher's school of girls. So becomingly dressed! bearing their banners with golden mottoes, repeating their portions of the Bible, and singing sweet hymns! That school has done good, and I think it is yet to be a great blessing to Ponape. I thank God for its existence.

One of the girls from the school, Martha by name, is a Mortlocker. When a very young girl, hardly beyond her babyhood, a dreadful famine set in at her Mortlock home. Food became terribly scarce. Natives went searching for it in all places. Some went to the house of the teacher: a little was obtained. Soon the teacher had to restrain his giving away, for his supplies were low. But there was one native persistent in her calls; she was a mother and bore a half-starved child on her back. But soon she had to leave her child; too feeble to be carried, it was left in the woods to die. As the mother called one more day to get a few crumbs to lengthen out life with for a little longer time, the teacher's wife asked: "Where is the babe you used to bring?" The mother, with eyes filled with tears, replied: "In the bushes yonder; it is laid away to die." The teacher's wife asked, if she could find it and save it, might it be hers? "Yes," replied the mother, for she had no food for it. The teacher went out to search, found it, brought the child home, fed it from her own scanty store. It revived, lived; and the Martha we baptized last Sabbath is that little almost-starved child left in the woods to die. But she is safe now in the hands of a kind Christian teacher, herself loving Jesus. She may yet become educated and be sent back to her people as a teacher.

True it is that the kingdom of Christ gives both political freedom and freedom from the poverty and savageness of heathenism. The American Board has much cause for joy over the progress of its work on the island.

And if the youth of the home Sabbath-school have had their celebration and have been happy in it and have done aught for blessing these islands with the blessing with which they have been blessed, *our* Fourth of July celebration will assure them they have not given in vain nor prayed in vain, nor sent out lady teachers in vain, nor launched in vain their *Morning Star*. May the young people of the home churches more fully catch the spirit of Christ and press on the work given them to do till all the Micronesian islands receive Jesus as their King, his kingdom filling them with his light and love!





















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